

# THE ANDOVER REVIEW

VOLUME X.—PUBLISHED MONTHLY.—NUMBER LVIII.

OCTOBER, 1888

## CONTENTS

	PAGE
1. THE MODERN HISTORICAL MOVEMENT AND CHRISTIAN FAITH. <i>Professor Moore</i> . . . . .	333
2. THE DEVELOPMENT OF FORM IN THE LATIN HYMNS. <i>Mr. Samuel V. Cole</i> . . . . .	343
3. TOLSTOI AND MATTHEW ARNOLD. <i>Professor Francis H. Stoddard</i> . . . . .	359
4. MANUAL TRAINING IN THE PUBLIC SCHOOLS IN ITS ECONOMIC ASPECT. <i>Professor Edmund J. James</i> . . . . .	369
5. THE PROBLEM OF THE COUNTRY CHURCH. <i>Rev. Samuel W. Dike, LL. D.</i> <i>Rev. Charles M. Sheldon. Rev. M. J. Allen. Rev. Charles L. Merriam</i> . . . . .	379
6. EDITORIAL.	
The Church Season . . . . .	396
Elementary Education in England and Wales . . . . .	398
The Alleged Prosperity of the American Board . . . . .	400
Judge Allen's Decision . . . . .	404
7. SOCIOLOGICAL NOTES. <i>Mr. D. Collin Wells</i> . . . . .	412
8. THEOLOGICAL AND RELIGIOUS INTELLIGENCE.	
A General View of Missions. XI. Polynesia. <i>Rev. Charles C. Starbuck</i> . . . . .	415
9. BOOK REVIEWS AND NOTICES.	
Herzog's Real-Encyclopädie für protestantische Theologie und Kirche. Achtzehnter Band . . . . .	426
Beddoe's The Races of Britain . . . . .	428
Sterrett's The Wolfe Expedition to Asia Minor . . . . .	430
10. GERMAN THEOLOGICAL LITERATURE. <i>Rev. Mattoon M. Curtis</i> . . . . .	434

BOSTON  
HOUGHTON, MIFFLIN AND COMPANY

NEW YORK: 11 EAST SEVENTEENTH STREET

*The Riverside Press, Cambridge*

LONDON: WARD, LOCK & CO., WARWICK HOUSE, SALISBURY SQUARE

Entered at the Post Office at Boston as second-class matter

TERMS—SINGLE NUMBERS, 35 CENTS

YEARLY SUBSCRIPTION, \$4.00

D<sup>300</sup> Public Library 88

# REMINGTON

OVER

35,000



IN DAILY  
USE.

## STANDARD TYPEWRITER

WYCKOFF, SEAMANS & BENEDICT,  
327 BROADWAY, . . . NEW YORK.

S. C. SMALL & CO.  
73 Portland Street, Boston, Mass.

### FURNITURE SPECIALTIES.



Parlor Furniture,  
Pulpit Suits,  
Lodge Work,  
Invalid Chairs,  
Patent  
Sanitary  
Wash-  
stands.



No. 1. Pulpit Suit,  
Plush, \$68.00.

### ESTERBROOK STEEL PENS



Leading Nos.: 14, 048, 130, 135, 333, 161.  
For Sale by all Stationers.  
THE ESTERBROOK STEEL PEN CO.  
Works, Camden, N. J. 26 John St., New York

### MEMORIAL TABLETS



OF 'POLISHED' BRASS 'OR' 'BRONZE,' RICHLY  
ENGRAVED, AND 'MOUNTED' ON 'MARBLE  
OR 'WOOD' BACKGROUNDS.

Send for 'Illustrated' Catalogue.

J. & R. LAMB, 59 Carline St. New York

N

LY

R

K.

K,



CHLY  
LE

Tork





# THE ANDOVER REVIEW:

A Monthly Magazine of Religion, Theology, Social Science, and Literature.

EDITED BY

EGBERT C. SMYTH, WILLIAM J. TUCKER, J. W. CHURCHILL,  
GEORGE HARRIS, EDWARD Y. HINCKS,

*Professors in Andover Theological Seminary, Andover, Mass., with the coöperation and active support of their colleagues in the Faculty.*

The volumes of the ANDOVER REVIEW begin with January and July. Each number contains 112 pages or more.

TERMS: \$4.00 a year in advance, postage free; single copies, 35 cents.

N. B. THE ANDOVER REVIEW and the ATLANTIC MONTHLY will be sent to one address for \$7.00 a year.

*Postal Notes and Money are at the risk of the sender, and therefore remittances should be made by Money-Order, Draft, or Registered Letter, to*

HOUGHTON, MIFFLIN AND COMPANY,  
4 PARK STREET, BOSTON.

*A Remarkable Memoir of a Remarkable Man.*

## HENRY CLAY.

Vols. XV. and XVI. in series of American Statesmen. By CARL SCHURZ. 2 vols.  
16mo, gilt top, \$2.50.

Mr. Schurz is not merely a writer, he is a statesman of large experience in public affairs; he is not merely a public man, he is a literary man and a thinker. More than any of the other biographers of the series, he approaches the life which he narrates from a twofold point of view, of history and practical politics. He has earnestly studied the history of American politics as a part of the life of the nation; and in writing the biography of a man whose public career covers nearly half of the years of our republican government, he has embodied in the work the fruits of these studies. In this book we have, therefore, what is really a political history of the United States, based upon the public life of Henry Clay—a history of American politics by Carl Schurz. . . . We do not know of any book of like compass so well suited as this to give young Americans a knowledge of the history of their country during those stirring years—at once accurate, graphic, and pervaded with a strong moral sense.—*The Nation* (New York).

Mr. Schurz's work is the result not only of careful research, but of thorough mastery and due consideration of the results of research, and in his biography of Clay we have both a singularly just and sympathetic estimate of the man, and a lucid and comprehensive summary of the political movement of the half-century. The simplicity of the style is admirable, and the tone of treatment, which is in no sense merely eulogistic, but perfectly appreciative and candid, gives a sincerity to the book which at once commands the entire confidence of the reader.—*Harper's Weekly*.

By far the best of the biographies which have been brought out in the American Statesmen series, if it be not the best work of this nature which has ever been produced in this country.—*Atlantic Monthly*.

\* \* \* For sale by all Booksellers. Sent by mail, post-paid, on receipt of price by the Publishers,  
HOUGHTON, MIFFLIN & CO., BOSTON; 11 EAST 17TH STREET, NEW YORK.

# THE JACKSON VENTILATING GRATE.

Ninety of these grates  
ordered for New Court  
House at St. Paul, Minn.



Sixty in use in  
Columbia College,  
New York.

**A Furnace in the Fireplace**, so combined with the grate as to increase the heat of the latter four-fold, and effect perfect ventilation by producing an inflow of warmed out-door air and exhaustion of the air near the floor.

In use ten years, with all kinds of fuel; heating rooms adjoining, or on different floors.

Send for reports and catalogue **D** showing scores of designs and prices of various styles of finish.

**EDWIN A. JACKSON & BRO.**

*No. 50 Beekman Street, New York.*



**GOLD MEDAL, PARIS, 1878.**

**BAKER'S**

**Vanilla Chocolate,**

Like all our chocolates, is prepared with the greatest care, and consists of a superior quality of cocoa and sugar, flavored with pure vanilla bean. Served as a drink, or eaten dry as confectionery, it is a delicious article, and is highly recommended by tourists.

*Sold by Grocers everywhere.*

**W. BAKER & CO., Dorchester, Mass.**



**GOLD MEDAL, PARIS, 1878.**

**BAKER'S**

**Breakfast Cocoa.**

Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

*Sold by Grocers everywhere.*

**W. BAKER & CO., Dorchester, Mass.**

# ROYAL



# BAKING POWDER

**Absolutely Pure.**

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powder. Sold only in cans. **ROYAL BAKING POWDER CO., 106 Wall Street, New York.**

THE  
ANDOVER REVIEW:  
*A RELIGIOUS AND THEOLOGICAL MONTHLY.*

VOL. X.—OCTOBER, 1888.—No. LVIII.

---

THE MODERN HISTORICAL MOVEMENT AND  
CHRISTIAN FAITH.<sup>1</sup>

BEYOND doubt the most conspicuous and characteristic feature of the intellectual life of our times is that which we call comprehensively; scientific. And, while the exclusive pretensions sometimes put forward provoke contradiction, we must also recognize the fact that it is, in the first place, the physical sciences which have given this stamp to the age. In a degree never before approached, the intellectual energy of our generation has been devoted to the investigation of natural phenomena and laws. The progress of discovery has been marvelous, even to an age little disposed to wonder. For science has suddenly become popular, and the knowledge of its results and theories, between which there is no sharp delimitation, has been diffused in a hundred forms. What is called the scientific habit of mind has been widely cultivated among those who are not professed scientists. The new knowledge of the universe gained by astronomy, geology, and biology, with the philosophy which seeks to unify this knowledge, has created the modern conception of the universe, which is held more or less consistently and clearly by all educated men. The idea of development, taking the form of the nebular hypothesis, of the continuity of the world-building forces, and of organic evolution, pervades modern thought. Our conception of the universe in turn fundamentally conditions the idea of God, in so far as we know Him through His works, and thus the advances of science not merely affect men's attitude to religion, but exert a

<sup>1</sup> The following paper was read before "The General Council of the Alliance of Reformed Churches holding the Presbyterian System," in London, July 5.

profound and far-reaching influence upon the central idea of religion itself.

The Church has realized the importance of this movement, if not always its whole significance. A new and voluminous branch of apologetic literature has come into being, having for its aim, in successive stadia, to refute the pretensions of science, to reconcile science and religion, to establish a *modus vivendi* between them. This literature, most of which has no lasting worth, will have served its purpose if it only result in the conviction, which is surely gaining ground, that the Church must work out the problems which modern science and its allied philosophies set for her, theologically, before she can effectively treat them apologetically.

But it would be a very imperfect analysis of the spirit of the age which found in it only the scientific element. The historical spirit is hardly less characteristic of our times, and the influence of modern historical studies on men's thinking about Christianity and the Bible is hardly less deep or universal than that of science, though it has hitherto attracted far less attention on the part of the Church. I shall try in the present paper to indicate some of the ways in which these tendencies operate, and then, very briefly, what seems to me the true position for the Church to take toward them.

History, like science, is a word which has acquired in our time a new breadth and depth of meaning. It is not a mere record of events; it is the study of man in society, where alone he is human. Its motto might well be the words of Chremes: *Humani nil a me alienum puto*. His food and dress; his tools, weapons, arts; his customs, morals, institutions, and laws; his religion, his science, his philosophy, his literature,—the common things of life with which the older historians seldom concerned themselves, have become the chief object of our study. So, too, the aggregates with which modern history deals are communities, peoples, races, rather than political states.

The closer study of these social phenomena disclosed at once a unity and order which marks history also as a realm of law. It revealed not only laws of being, but laws of becoming. Men learned that institutions, laws, religions, are not made, they grow; and grow according to intelligible laws. Thus history, as well as science, but independently of it, grasped the idea of development, as the one clue in the labyrinth of fact. Nothing could be more erroneous than that this organic conception of history, as the

record of a social development, has been borrowed from an evolutionary philosophy. It is the necessary outcome of the new direction of historical studies, and is prior, not subsequent, to that philosophy.

Another characteristic of modern historical work is the place which is taken in it by research. The classical historians, for the most part, wrote of their own times, or of the recent past. When they dealt with a remoter antiquity they repeated, with more or less fidelity, the accounts of their predecessors; but of research, of the use of primary, monumental or documentary sources, we find as little as of criticism in the employment of their authorities. No doubt this is explained, in great part, by a difference of aim. Their ideal was art; ours is reality. But it makes it necessary that the modern student should use the writings, even of the best of the ancients, only with a double measure of critical caution, and control them, whenever possible, by the monumental sources which they neglected.

In this way an historical method has been developed, which has proved capable of fruitful application to other branches of learning. Philology, for example, has been transformed by the substitution of a scientific and historical treatment for an empirical or speculative one. Anthropology, sociology, economics, most important ancillaries of history, have been raised to the rank of sciences in the same way. The application of historical and comparative methods to the religions of the world, the lowest as well as the highest, has created a new discipline, which, even in its somewhat crude beginnings, has taught us much, and influenced men's thinking about religion still more.

We have thus here a counterpart to the advance of the physical sciences, product and factor of the same intellectual tendencies.

What is the bearing of the modern idea of history, of historical research, and historical criticism upon faith? How do these things affect men's attitude to Christianity and the Bible?

It is proper to signalize, in the first place, the confirmation which modern research, especially through the recovery of the monumental records of Egypt and Assyria, has given to the Old Testament history. This evidence is, indeed, often unfairly represented. It neither makes the critical examination of the Old Testament sources unnecessary, nor contradicts in any way the well-grounded results of criticism. But it gives the final blow to the vulgar infidelity, already abundantly refuted by criticism itself, which regarded the Old Testament as a tissue of priestly fabrica-

tion; and makes a revival of that form of unbelief impossible. All modern discoveries have increased the historical value of these Hebrew documents.

But there are other ways in which the tendency of the historic movement seems, for the moment, to be less favorable to faith.

The recognition of the fact that the books of the Old Testament are not only religious books, but historical sources, implies the necessity of employing upon them the well-trying methods of historical inquiry. To this treatment the Bible itself invites; for, unlike other sacred books, the revelation it purports to contain is set in a history which embraces the beginnings of the human race, of its civilization and religion; then the story of a family, a people, a nation, a church, within which the true religion lives and grows through the centuries. Thus the religion itself, in the clearest way, gives out that it will be understood only in its development, — a truth, the full significance of which is not yet realized, though it was perceived, for example, by Jonathan Edwards, in his remarkable "*History of Redemption*." The development, however, can only be followed when the documents, which have come down to us in various orders of arrangement, and, in great part, without name or date, have been analyzed and assigned to their true chronological and — what is not less important — genealogical place. Then they must be most carefully compared with one another, and with all other extant material, and subjected to the searching tests of historical criticism. When this has been achieved, with the greatest attainable degree of exactness, the constructive task of the historian begins. He has to set forth the development of the people of Israel, in all the lines of national progress. The soul of his representation must be the religious movement, not only because in it lies for us all the interest and worth of Israel's life, but because it was the vital and organizing principle of the history itself. The work is, therefore, not merely historical; it is theological. At the end the crucial test of all critical processes is that they allow us to do justice to all that there is in the religion of Israel.

Upon these tasks Christian scholars in many lands, and of widely different schools, are at work. Agreement in results seems as yet far off, though the attentive observer will not fail to discern more than one sign of progress in that direction. Meanwhile the facts which modern criticism may be held to have established, and even more the positions now in controversy, have been made familiar, in various popular forms, to the great public of reading men.



The rumor of them, often confused and exaggerated, — *crescit eundo*, — has come to the ears of many more. The new teachings have excited a not unnatural alarm. That the Sacred Law is not the original constitution of the Israelitish nation and church, but itself a product of the religious and political evolution, slowly growing through the centuries, and embodying in itself at last the whole history of this development, — this seems to many to sap the foundations of the faith. But, on the other hand, this theory unquestionably appeals very strongly to students trained in modern historical methods, and there is, in such circles at least, far more readiness to accept it than is generally thought. Here, plainly, influences are at work which tend very greatly to modify men's attitude toward the Bible and revelation.

But, back of this there is another tendency, of immeasurably greater force, affecting men's thought, not merely of the Word, but of the Christian religion altogether. The domination of the intellect by the idea of development makes the claim of finality put forward by Christianity the greatest difficulty in the way of its acceptance. Truth of any kind — religious truth as little as scientific — is never all in the possession of any one man or age. The absolute is for God alone. On earth preëminence, however great, is relative only. Immeasurably as the Christianity of the New Testament towers above contemporary Judaism or heathenism, it cannot but be that succeeding ages, standing, if you will, upon the shoulders of Jesus, should rise higher, should correct errors, surmount limitations, enlarge the vision of truth, and strengthen the power of religious motive. In other words, there is no final religion, any more than a final science or a final philosophy.

Something like this is, I suppose, the prejudice — I use the word in no invidious sense — with which very many educated men in our time hear the absolute claims of Christianity. The comparative study of religions has done much to confirm this way of thinking, by showing that Christianity has no exclusive possession of the noblest religious truth, or of high ethical precept. Men's whole attitude to the Gentile religions has changed. They, too, are seen to contain not merely the record of man's age-long blind seeking after God, but, in some sense, of his finding God too. This could not fail to react upon men's conception of Christianity, which, from this point of view, seems thus to be not different in kind from the ethnic religions.

What is the duty of the Church in regard to these tendencies



of the historical movement in our day? This is the practical question which is proposed to us. Within the limits of this paper I must content myself with touching briefly upon the general principles which determine the answer.

First of all, these problems, like those which are set before us by science, must be wrought out by the Church, theologically. It must incorporate in its idea of God the results of every advance in the knowledge of his works in history, as well as in nature. For history is itself one of the chief modes of revelation, and every page of it is sacred. Only when this has been done may we properly proceed to the vindication of the truth we hold against the various contradictions of anti-Christian thought, or to win over to our way the extra-Christian thinking of the time; that is, to *apologetic*, which is not, as is often imagined, the defense of immutable truth against protean error, but the presentation of the Church's living and growing apprehension of truth in relation to new surroundings, to the end that it may, by its own power, convince and win men.

It is, accordingly, to the theological and practical aspects of the question that I confine myself here.

Confronting the difficulty men find in acknowledging the absoluteness of Christianity, the disposition to regard it merely as a stadium in the endless religious evolution of humanity, which the race must one day outlive, if, indeed, it have not already done so, we must make it perfectly clear wherein the absoluteness of Christianity consists, and upon what grounds our invincible conviction rests.

These grounds, I think, are sometimes concealed by the arguments employed to confirm them. Strong as the theistic argument, in its modern form, undoubtedly is, it does not produce a corresponding degree of conviction in minds habituated solely to scientific or historical reasoning, and suspicious of everything savoring of metaphysics. The historical evidences of Christianity, on the other hand, can yield, at most, a certain degree of probability, not an overmastering conviction. The one ground of our faith—here we can appeal to the experience of every Christian—is Jesus Christ himself, in whom God reveals himself to us as the Saviour. Or, to put it differently, it is the fact that, in Christ, God has taken hold of us, of heart and thought and life, and made us his own. This conviction owes no part of its force to our knowledge of the theological definitions of the being and attributes of God, and the arguments for these from reason or Scripture; or to our

acquaintance with the doctrines of the person and work of Christ. It is antecedent to all theology and apology. It is a grave error to think that the so-called Evidences of Christianity are sufficient to produce an intellectual conviction of its truth, while moral and religious conviction can be wrought only by the Spirit of God. Rather, a real intellectual conviction can be reached only through moral and religious experience of the power of the gospel. To all external arguments we may apply what Novalis once said of miracles: "Can miracles work conviction? Is not conviction itself the one true and God-announcing miracle?" The ground of our assurance is, therefore, a fact; an historical fact, witnessed to by the most potent and real fact in our experience. God in Christ takes hold of our lives, makes them his own, transforms them and glorifies them by his Spirit. The substance of the faith which rests upon this foundation can never be better expressed than in the Apostle's words: "God in Christ was reconciling the world unto himself, not reckoning to them their transgressions."

Reconciliation to God in Christ through the forgiveness of sins — this, the heart of the gospel, is the absolute in Christianity, which no discoveries in science, no historical research, no intellectual enlightenment, no moral or religious progress, can touch.

Our thoughts about this eternal fact, our apprehension of its nature and significance, our deduction of its many and important corollaries, possess relative truth only. The absoluteness and finality of Christianity do not belong to Christian theology. For a final theology implies that man has found out God unto perfection. The internal changes which are always going on are, in a measure, disguised by traditional forms of words, but not prevented. Only the failure of the intellectual and spiritual life of a church, as in the Greek Church, after John of Damascus, can produce an even relatively stationary theology.

Conversely, the stronger the life of the church the more rapid the process of change. The student of history cannot allow the finality of any system of Christian theology; just as little can the simple Christian who believes that the Spirit of God is in his Church. The absolute in Christianity is only Christ, — "Jesus Christ, the same yesterday, to-day, and forever." It is this, and not its moral or theological teachings, which essentially distinguishes our faith from the religions with which it is so often compared. The Antiochians who, in derision, fastened on the new sect of Jews the name of Christian unwittingly chose the word in

which the distinctive peculiarity of our faith is summed up. And the more thorough study of the religions of the world will but bring out the profound originality of this, in which alone we know God as Father, Son, and Holy Ghost.

From the same side we approach the question of revelation. We believe that God reveals himself to men, because in the Incarnate Word He has revealed himself to us. No other basis for this conviction is possible, as our standards very clearly teach. In other words, we come to the revelation through religion, not the opposite, as, historically, revelation is a moment in religion, not the *prius* of religion.

We know the religion of Christ through the New Testament, which is the medium of the specifically Christian revelation. On looking into it we find that Christianity took up from Judaism the whole circle of its fundamental religious concepts. That God is one, the living and true God; that He is the righteous God, in whose world-purpose all the forces of nature and history work together for the salvation of those who put their trust in Him — these truths formed the substance of the message of Israel's prophetic teachers. In making them its own, Christianity, by all that it is, authenticates the older religion. Nor merely the words of Christ and his apostles, but far more cogently this momentous fact itself vouches for it that the Old Testament, as well as the New, is a record of a divine revelation, produced within the bosom of the true religion, and breathing in every part its spirit — the Spirit of God.

This revelation, as we have already observed, is historical. As in the life of the Son of God, the divine enters into the conditions of human development. It is therefore limited in every age by the conditions of that age. It has limits in man's knowledge of the universe, and of himself; limits in his stage of moral progress, in his social and political relations. It develops with the religious consciousness of the race, which, at the same time, it unfolds. To determine the order of this development is the highest task of criticism, which now becomes the criticism of religious ideas. There is but this one way. Even if Jewish and Christian tradition were of much greater worth than it is, it could not be, for Protestants, decisive. The fact itself is the only authority. The fear that the application of critical methods, without reserve, to the Scriptures means the elimination of the divine element from the history, is as little justifiable as would be an apprehension that the unrestricted employment of scientific methods in the study of nature

would put God out of the world, or that the rigid application of the grammatico-historical method in exegesis imperils inspiration. The use of reason cannot be pushed too far. Error can be corrected only by going farther; the mistakes of critics, only by sounder and more thorough criticism.

It is the duty of the teaching faculty of the Church to face the questions which modern progress raises, with an eye single to the truth; to take the lead in textual and historical criticism, in interpretation, in Biblical theology, and to push their researches with all diligence and faithfulness, and in perfect freedom. And the Church, which imposes upon them this task, is bound to support and encourage them in it, knowing that only thus can the truth be established, and confident that the more fully the development of which history is the record is understood, the more clearly the divine forces in it, the grand teleology which runs through it all will appear.

In view of the confusion and doubt which the dissemination of critical theories has produced in the minds of many, in the Church as well as out of it, it is the imperative duty of the ministry to set forth with the utmost clearness and positiveness the ground and content of our Christian faith; how it is not founded upon tradition, and therefore cannot be touched by historical criticism. This is not a mere precept of expediency; it is a truth of the utmost consequence, in reaffirming which we are but returning to the position of the Protestant reformers, from which their followers for a time departed, and restoring Christ to his true place as the corner-stone of our faith. "Other foundation can no man lay;" least of all dare we presume to put *under* the one foundation either a book or a church. From this fully Christian standpoint the strongest faith and the utmost freedom of historical research or of theological thought are not incompatible, but complementary. Freedom is the inalienable birthright, the most precious heritage of the Christian man. Nor have we any reason to fear that sincere loyalty to historic Christianity will conflict with absolute loyalty to truth.

Next to this in importance is the need of a more thorough teaching about the Bible in our pulpits and Bible classes as well as in our theological chairs. It has been truly said that our Church has no formulated doctrine of inspiration. But it has school-theories more than enough. The inadequacy of these arises from the fact that they rest, for the most part, on theological deduction. What our time demands is that the Bible itself should

testify; that the doctrine of Scripture should be founded upon an induction whose basis is broad enough to cover all the facts. This teaching must also be more positive than it has been. Inerrancy is only a negation, and we cannot learn what a thing is even by exhaustive exclusion. The need of a broader, deeper, more positive treatment of these questions is urgent. For there is no little danger that, under the influence of what they have heard of modern interpretation or criticism, men shall let slip, almost without knowing it, their inherited beliefs, and get nothing in their place. Even in some so-called conservative theological circles, I think we may see a willingness to yield the old positions piecemeal, when too hard pressed at this point or that. The outcome of such a surrender can only be agnosticism or unbelief. Not partial concessions, but a positive, definite, frank presentation of the facts and their consequences is what the time needs for the defense of the faith. The questions: What is the relation of revelation to religion, to history, to Scripture? What are the marks of inspiration in Scripture? Is it limited to the narrative of actual fact, or does it appropriate legend and myth, as it uses parable and apocalypse? with many others of the same kind, demand an answer. To answer them truly and clearly is the first task of modern theology, and the Church's success in dealing with those phases of doubt which arise from the tendency of historical thought depends largely on the way in which we accomplish this task.

The present activity on the lines of historical research and criticism is not destined, unless by the fault of the Church itself, to minister to unbelief, but to faith. The increased earnestness with which on every hand the Bible is studied; the disposition, never before so strong, to let exegetical results stand; the central place which the newest theological schools give to Revelation as the sole adequate source of man's knowledge of God; the growth of a Biblical theology alongside of systematic and speculative theology; the actual advances made by critical scholarship, checked and confirmed by archæological research; the better understanding of the Old Testament religion which has come from the greater attention bestowed upon the prophets; the light which falls upon the Bible from other religions, — all these are omens of better things to come.

We have the best ground for confidence that, as all sound knowledge tends to true religion, so historical discovery and criticism, the advances of science, the speculations of philosophy, will

work together for faith, removing the misunderstandings which hinder belief, and adding day by day to the force of that cumulative testimony which they give to the truths of our holy religion.

*George F. Moore.*

---

## THE DEVELOPMENT OF FORM IN THE LATIN HYMNS.

THE hymns of the Western Church comprise in themselves a considerable body of literature. They are not the outpourings of any one mind, nor the product of any one age. They were written by persons in every walk of life, from sovereign to peasant, and cover a period of more than a thousand years.

Of the condition of Western hymnology before the final establishment of the faith in Rome in the fourth century we have no certain knowledge. The church probably contented itself with singing the Greek hymns inherited from the East; or, if it added any of its own, it still used the Greek language. But with Hilary (d. 368) and Ambrose (b. 340) begins the new era. Latin became, and thenceforth remained, the language of the sacred Muse.

These hymns often contain true poetry. They are always filled with deep religious feeling, and in them may be found a record of the inner experiences of the church, its joys and sorrows, its penitential prayers, its hopes, beliefs, and yearning aspirations, belonging to every age.

The gospel, according to the hymns, if we exclude the large elements of Virgin-worship and saint-worship, is not different from the gospel according to the great creeds, or the gospel according to the New Testament. The stream of holy song flowing alongside the creeds in its own channel, as do the creeds in theirs, and the Scriptures in theirs, may be regarded as the third in a trinity of historical witnesses to the reality of the early Christian faith.

Song, it must be remembered, has been in the church from the first. "When they had sung a hymn, they went out to the Mount of Olives." And the singing went out also, but into all the world, hymn begetting hymn, as echo begets echo, only not "dying," but ever "farther going" as time unfolds itself; so that what is sung to-day is part and continuation of what was sung yesterday, and not an isolated melody or a side stream from some other source. Such, in a word, are the character and contents which



belong to the Latin hymns, and which should be kept in mind in dealing with the forms.

We sometimes speak lightly of form, and are perhaps in danger of underrating its importance as a factor in expression. Because a thing is secondary it is not therefore unimportant or even unessential. It may at any rate prove to be full of significance. There is a sense in which it is true that form is of no importance. It is true in the sense that it is so vitally connected with the substance, and so completely dependent upon it, as to be inseparable even in thought. But we do not always think of form in that way. We are apt to regard it as something entirely by itself, a separate, or at least a separable entity, like a die, or a mould, and then to treat it as if it were dependent on chance or mere arbitrary will rather than on the nature of the contents. This is especially true in matters of language. Here it is often looked upon as either an invention of the devil to hinder and obstruct the passage of thought from mind to mind; or, on the other hand, as the ball and chain with which we hold to its service an idea that would otherwise escape us. When a great poet, who apparently disregards prosodic laws, succeeds in interesting us, it becomes easy to cry out against form as a useless bundle of conventionalities which a great poet ought to disregard. When a lesser poet conscientiously adheres to every rule of his art, so far as externals are concerned, and yet fails of his purpose to move our feeling, form again is obliged to take the blame. Many persons think of form, when applied to poetical composition, as a mould, a something into which something else is poured to receive its shape. This is the view of the modern Bavius, who constructs his sonnet stanza out of cast iron, by first setting down all the rhymes on the right-hand edge, and then proceeding to fill in as the material accumulates.

Now the large truth about form is, as already hinted, that it stands in the closest possible relation to the contents. It is not a prison, and it is something more than a framework. It is in no sense a middle wall of partition set up between ourselves and the truth that is seeking us. It is a part of the truth itself. Substance and form are not two things but one thing. Every student of church history is familiar with the fact that we cannot separate organization from doctrine in the church. We cannot separate even architecture altogether. The creed has much to say as to the manner in which the stones and timber shall be laid in the construction of a house of worship. The difference between a



pagan temple and a Christian cathedral arises from the fact that beneath each of them exists a different creed. We cannot separate the frown or smile on the human countenance from the thought which produces it. A man carries something of his soul in his face. We cannot separate a man's act from what we know of his character. Neither can we separate the form of a poem from the idea in the poet's mind.

A stanza is not a mere mould into which the hot metal is poured. If it were, the hot metal would soon grow cold and dead. It does not give shape, but it receives shape. It is moulded by the life within. It is where we first come in contact with the ardent, never-dying life which we call poetry. It is the hot metal itself on its outer surface.

To be sure, a stanza does have a fixed and definite shape. It is perhaps better to say it is set about with bounds and limits. It is not a lawless thing. It always consists of the same number of lines, each line of a given length, with the rhymes at the end arranged always in the same order. But this is only a part of what is meant by form. There are in addition the niceties of quantity, accent, and cæsure, and, beyond these, others which are indefinable, which, like the actinic rays of the solar spectrum, have become invisible, and are yet the very ones capable of producing the most effect. It is within this invisible realm, where laws exist which cannot be formulated, that the utmost freedom is allowed. Take, for example, the Spenserian stanza. This is one of the most highly organized stanzas of the English language, and in spite of its complexities, and in spite of the invariableness of its lines and its rhymes, it admits of an infinite variety. Spenserian differs from Spenserian, as star differeth from star in glory. In the hands of a bungler it is no star at all — nothing but a wooden mould. In the hands of an artist it becomes a thing of life and flexibility. So far as it has a rigid outward form, that form may seem to be exuded from the life within, "as an oyster exudes its shell."

But before a poet of absolute vision it is better to say that we do not think of form at all. The framework — to use that word for want of a better — seems to vanish away. It becomes clear like crystal, and does not obstruct a ray of the light from beyond. It has been remarked that Shakespeare, when at the height of his powers, was able to present an almost perfect blending of form and contents. Schiller, in a letter to Goethe quoted by Lewis, says : —

"I have never been so palpably convinced as in my present occupation how closely substance and form are connected."

And Lewis himself makes the distinction between prose and poetry solely on the ground of form. There must be something in the thought requiring the metrical form; otherwise it is not poetry. Try the experiment of turning a piece of impassioned poetry into the form of prose, and while you may retain the thought in all its logical connections, and also the imagery, you find that something has slipped through your fingers in the process. The vital element refuses to be thus transferred. There is no transmigration of the spirit. You can only restore its power by restoring the form which embodied it. It is not too much to say that there is only one form of words in which a given thought can be perfectly expressed. After Plato's death the words of the first line of his "Republic" were found in his study variously disposed in seven different ways. To find the one form is characteristic of the great masters of expression, who are in the truest sense great discoverers.

It is in harmony with the principle here enunciated — the principle that the inward life must always control the outward expression — that the Latin Hymn attained its final form. Not that its final form is by any means perfect, but that so far as it is a departure from the original model, the development is due to the pressure outward of the spirit which animates the hymn itself. The direction and extent of this development may be clearly seen by comparing a pagan hymn of the classical period with one of the later hymns of the church. Here, for example, is a stanza from the "*Carmen Seculare*" of Horace: —

Alme Sol, curru nitido diem qui  
Promis et celas aliusque et idem  
Nasceris, possis nihil urbe Roma  
Visere, majus.

Now place beside it this little hymn of the sixteenth century, the authorship of which has been attributed to Mary, Queen of Scots: —

O Domine Deus !  
Speravi in te ;  
O care mi Jesu !  
Nunc libera me :  
In dura catena,  
In misera poena,  
Desidero te ;  
Languendo, gemendo,

Et genuflectendo  
Adoro, imploro,  
Ut liberes me !

The most cursory glance reveals a difference not only in tone and sentiment, but a difference no less marked in the very structure. The versification of the Horatian stanza is based on quantity, or the length of time occupied in pronouncing the syllables; that of the hymn depends on the accent of the words. It is not quite right to say that accent has displaced quantity; for at no time in the history of versification has either the one or the other been wholly without influence. Even in the composition of modern verse no poet can afford to disregard quantity altogether. If he attempts to do so, the ear at once detects and warns him of his error. It is better to say, in describing the change in Latin versification, that the so-called metrical ictus was made to coincide with the natural accent of the word as spoken; and then the rhythm depended on a series of accents arranged at equal, or nearly equal, intervals of time. The element of time was no longer concerned with the syllables, but with the intervals between the accents; and these accents, it may be repeated, were those which belonged naturally to the words as spoken in ordinary conversation. This makes the difference between ancient and modern versification. The change was radical. It went to the very roots. Evidently a power from without had forced its way into the language at some point in the interval between Horace and Queen Mary. In looking for this moulding power we are dealing at once with the fact that Christianity entered the world as a new energy directed toward definite ends and results. It found itself from the outset in fierce antagonism with the existing order of things. Nevertheless it persisted. It was the most fiery energy the world had ever seen. It seized upon everything within its reach — the speech and wealth and buildings, as well as the manners and hearts of men — and began to transform everything to its own uses. It was this energy which breathed into the Latin hymn and started in it the process of a change.

We are at first surprised that the change should extend farther than the contents, and affect also the structure of the verse. We fail to discover so close a connection between the rules of prosody and the moral law. But if it be true that the substance controls the form, that the thought regulates the expression, then we can understand how certain changes in the former might make inevitable certain modifications of the latter. And this is precisely

what happened. Christianity dealt only with the substance, but in doing this it had often to introduce new words to correspond with its new conceptions, and this at once raised a question with a worn-out metrical system in which only privileged words could be used. One of the chief causes, therefore, which led to the substitution of accent for quantity is the fact that under the strict system of quantitative metres many words dear to the Christian heart were ruled out of use. There was an aristocracy of words. Not every word could be admitted to the charmed circle. Even pagan art, so far as it expressed itself in poetry, especially in lyrics, was obliged to go in fetters. Quantity had become a tyrant which required deposing. It stood in the way of the first principle of Christian life, namely, expression. It prevented the Christian from expressing himself as freely as he wished in psalms and hymns and spiritual songs.

We have reason to believe that many words existed in the common speech which found no admittance even into prose. If we examine the Latin dictionaries we shall notice that many of the words marked post-Augustan are also pre-Augustan, but not Augustan. Now we are not to suppose that in the case of all these words there was a death and a resurrection, and that the death covered the classical period of the Augustine age. We are rather to believe that they led an humble existence in the daily speech of ordinary people (*sermo plebeius*) without meeting with any recognition from the cultivated writers; that, like the fame of Ennius, they "flitted living through the mouths of men," and reappeared to view when external influences were removed.

In poetry the case was far worse. Some of the commonest words of prose, as well as of the popular speech, were kept completely out. This was true even of the hexameter, which of all the classical metres is the least exclusive and comes the nearest to being in accord with the oratorical genius of the Latin language. The hexameter would exclude, for example, all words in which a short syllable comes between two long ones; for by no possible arrangement could such words be made to fit into a line composed of dactyls and spondees, so long as quantity was regarded. One will be surprised at the number and character of the words affected by this rule. In the whole mass of hexameter poetry from Ennius, through Lucretius, Virgil, and Juvenal, down to its latest utterance, you never find the word "multitudo," or "equitas" (both of them words in use among the Christians); or "insula," except in the nominative singular, or where the last syllable may

be taken off by elision; or "fecerant," and many other forms of verb inflection. Examples could be indefinitely multiplied — all of them common words. There were also many proper names to which the same rigid rule applies. When a poet wished, as was frequently the case, to introduce such a name into his verse, he was obliged to resort to various devices.

Take the following example from Virgil: —

"In medio duo signa, Conon, et — quis fuit alter,  
Descripsit radio totum qui gentibus orbem,  
Tempora quæ messor, quæ curvus arator haberet?"

Virgil is here describing a carved beechen bowl, on the outside of which appear two medallion figures (*duo signa*), representing Conon and Archimedes, the friend and associate of Conon; but as the word Archimedes, containing a short syllable between two long ones, cannot be used in the verse, the poet substitutes for it the question, "quis fuit alter" (who was the other), and then proceeds to give such a description in two additional lines as will enable the reader to guess who is meant. This is very round-about; but it is the best that could be done, and we find Ovid, with many other poets, driven to the use of similar expedients.

The lyric metres, as might naturally be expected, were the worst of all. To any but the cultivated and most skillful versifiers they offered more chances for failure than for success. The words, as used in such a system, were not unlike a Chinese puzzle, which it is a feat of skill rightly to fit and frame together.

A great deal of Roman culture, as exhibited in the arts of expression, may be characterized by one word — artificiality; and to what extent this was carried in all departments may be inferred from the rigid rules enforced in the rhetorical schools of the time of Vespasian. I quote from Merivale: —

"If the subject of the debate was merely moonshine, if its *schemes* and *colors* and *sentences* were in a great degree conventional, yet the manner, the movements, the arrangements of the dress, the management of the voice, all these came more and more to take the place of real meaning and purpose, and were subjected themselves to rule and rigid censure. The hair was to be sedulously coiled; directions were given for the conduct of the handkerchief; the steps in advance or retreat, to the right hand or to the left, which the orator might safely take, were numbered. He was to rest so many instants only on each foot alternately, to advance one so many inches only before the other; the elbow must not be raised above a certain angle; the fingers should be set off

with rings, but not too many, nor too large; and in elevating the hand to exhibit them, he must be careful not to disarrange his head-dress. Every emotion had its prescribed index in the gesture appropriated to it. The audience of scholars and amateurs who crowded to these private theatricals applauded with intense enthusiasm not the passion nor even the conceit so much as the correctness of the pantomime. From the schools all these conventions were transferred to the tribunals."

Here artificiality reaches the pinnacle of its triumph. All spontaneity is repressed, and the man becomes an automaton. A rule is a wire or string, to be pulled to produce a given effect. Every emotion has its algebraic symbol and equivalent. A smile is only the movement of certain muscles, a tear is salt and water. Form is separated from substance and bowed down to as if it were a thing in itself. This is idol-worship to the exclusion of the spirit and the truth.

The inaccuracies in Livy's otherwise beautifully written histories indicate a carelessness in regard to substance and are traceable by some to the influence of the schools in his day.

Among the poets Silius Italicus looms up in the first century as the representative of all that is artificial. He is the great master of machine poetry, writing with his head full of rules, and, as is only natural under the circumstances, his heart full of conceit. Pliny criticises Silius as writing "with greater care than genius," and this, says Merivale, may be taken as the motto of the literary character of the age.

Now a pagan poet might get along tolerably well in artificial metres — his main object being to construct a poem in which no rule should be infringed. If one word did not fit in, he could throw it away and find another; and his faculty in that direction would be constantly increased.

But with the Christian hymn-writers it was a totally different thing. They brought to the work an earnestness of purpose which did not push out in the direction of poetical attainment or feats of skill. To them one word was not the same as another. If it came to a question between a word and a metre, the metre must yield. And to such a question it came again and again. The word *ecclesia*, with its first syllable long, is one that could not be admitted into the pentameter, nor, with the exception of its nominative singular, into the hexameter. But it is just the word which could by no means be left out of the Christian vocabulary. Hence we find the first syllable began to be treated as if it were short, and the word was thus taken in by sheer force.



It was not by being dismayed, but by applying a sort of Procrustean process, that the hymn-writers dealt with a language which was stiff with age and hemmed about by so many restraints. If a quantity was too long, they lopped off something; and if too short, they stretched it a little, until they shaped it to fit their purpose. Words were taken in as they were wanted; and the principle, once gaining admission into the metrical system, began to work like a strong man, till all the petty cords, which had been cords of bondage, were snapped asunder.

While the question of vocabulary was perhaps the chief cause of this metrical revolution, there was another which exerted no little influence, and that was the practical use of accent in singing. A hymn is something to be sung rather than read. Praise to God with song is Augustine's definition of a hymn. Before the *πομπή* there was the *ἀοιδός* — the singer before the maker.

Now in the act of singing there would naturally be an exaggerated stress put upon the *ictus*, or beat, whereas the nicer distinctions of quantity would become correspondingly slight. We can see something similar in our own language, if we observe how a modern church choir executes a hymn, especially a hymn for which the music presents notes of very unequal length. While the beat is clear and strong, there will be some words, or syllables, on which the singers will touch much more lightly than they would if uttering the same words or syllables in conversation. This is subordinating quantity — for the quantity of a syllable is merely the time occupied in uttering it — to the necessities of music.

Of course there would be no need of making such a difference between a word as spoken and a word as sung, if the music and the words were perfectly adapted. But this perfect nicety of adaptation it is perhaps impossible, and certainly it is not worth the trouble, to discover.

If, then, such quantity as we have in English may be encroached upon in the singing by a trained choir, it would be a matter of surprise if a similar encroachment, on a larger scale, did not happen in the case of the Latin hymn that was constructed throughout on the principle of quantity. The singing in the early church was undoubtedly by the entire congregation, and it was only by a strong emphasis on the accent, a decided beat, that so many voices could be held together. This would accelerate any tendency there might be to make ictus and accent correspond; to so arrange the words in a line that wherever an ictus should fall, an accent should be there to receive it. This would be more than



pitch-accent, such as we find in ancient Greek, where the accent of a word is only a difference in pitch, a higher or lower note, a sort of singing in itself, as its name implies. It would be a difference in stress of voice.

In spite of all these considerations the hymns might never have escaped the bondage of quantity, had it not been for the tendency of the Latin to revert to its original character. This whole system of quantitative metres was a foreign importation. It was a part of the fetters in which conquered Greece led conquering Rome captive after the fall of Tarentum.

When Rome first came in contact with the art and literature which the fast-degenerating Greeks had inherited, she opened her eyes in wonder. There began at once a blessed season of transplanting, of borrowing, of stealing. If the Roman could not create a good thing, he knew a good thing when he saw it; and it was his nature to seize and carry away whatever he wanted. He could always satisfy himself in regard to the title, for he was a lawyer, and a lawgiver, and, especially, a soldier.

This borrowing disposition was strong in the literary class, so far as such a class existed in those early times. But their borrowing cannot be called plagiarism. There was an openhandedness and a barefacedness about it which win our admiration.

Beginning with the Scipionic circle, of which Ennius is the literary representative, it became the fashion to study the Greek language, appropriate Greek authors, and affect Greek manners. Latin, looked on as provincial, was neglected. A person who aspired to be anybody must learn Greek. The stern and patriotic Cato lifted up his voice against this running after strange gods. But even he had to succumb, for we are told that at eighty years of age he learned Greek himself.

The two languages were often mingled in conversation and daily use. When Cæsar espied Brutus among his assassins, it is said that his exact exclamation was not *Et tu Brute*, but καὶ σὺ τέκνον; and that Casca, in calling for assistance, also spoke in Greek.

Under such exciting circumstances we may suppose that Greek was used as something else than a polite medium of thought. It had become a practical language.

There were Roman authors who wrote exclusively in Greek, and the Latin writings themselves abound in Greek words. As for the rest, we find plain translations of whole works from the Greek, and the most servile imitation of others.

The Latin language, with all these influences pressing upon it,

was in a state of constant strain, and, like a bent bow, was ready to recover its original directness when the pressure should be removed. With the exception of the hexameter, the Greek metres never gained a foothold in the language. They were practiced most successfully by the persons who themselves introduced them, as Catullus and Horace.

Quintilian says that Horace is almost the only one of the lyric poets worth reading. Ennius introduced the hexameter, and Virgil perfected it, but both of these were philhellene in culture.

We may assert, confidently, on the eminent authority of Niebuhr, that the early Romans knew nothing of long and short syllables after the Greek fashion. Their indigenous poetry in the old Saturnian verse, which Horace speaks of as *horridus* (rough), depended for its rhythm entirely on accent, as was the case with the early poetry of all the Northern nations. According to Hermann, quoted by a writer in Chambers's Encyclopædia, the basis of this verse corresponds to the following *schema* :—

υ υ υ υ υ υ | υ υ υ υ υ υ,

which, as Macaulay, quoted by the same writer, happily points out, corresponds exactly to the nursery rhyme :—

“The queen was in the parlor eating bread and honey.”

But great liberties were allowed in the use of this verse, as may be seen in the still extant fragments of Nævius and Livius Andronicus, and of the triumphal inscriptions preserved in the Capitol. It was, in fact, much the same sort of metre as we have in the old English ballads, rough, as Horace called it, and unfixed, and yet with a certain rhythm dependent on the number of syllables and the accent of the words. The word *numeri*, used everywhere in Latin to indicate verses, and from the Latin transferred into English in the same sense (“I lisped in numbers, for the numbers came”), points clearly to a time when the syllables, instead of being measured, were actually counted.

The other great change in the structure of the Latin hymn is the addition of rhyme. In the hymn which has been quoted the rhymes are very rich. If classical poetry was unrhymed, how do we account for this change?

In the first place, the rhyme in these Christian hymns served a practical purpose. As the hymns were sung, the rhymes in the middle, but especially at the end, of the lines acted as supports. They afforded additional barriers against which the flow of the song might press without danger of overpassing its bounds and becoming unregulated discord.

At the ends of the lines it was particularly important that the bounds be clearly marked off and strongly defended. We must keep ever in mind the fact that the early Christians did not each possess a copy of "Hymns of the Faith," in which, by a glance, they could keep the place, both as regards the words and the music; nor were they led by a powerful pipe-organ, such as can drown out the voices of a modern congregation with its blast propelled by hydraulic pressure. The hymns, if not perfectly familiar, were probably "deaconed off" by the leader, a few lines at a time; and the people were obliged to depend on themselves in a much larger degree than we do. Their hymns were a matter of memory and the ear; and both memory and the ear were greatly aided by rhyme. Compare the use of the oars, as referred to in Marvell's poem on the Bermudas:—

"Thus sang they in an English boat  
A holy and a cheerful note,  
And all the while to guide the chime  
With falling oars they kept the time."

The rhymes were the falling oars. They kept the time. They cut the song into measured lengths, and indicated the points of division. No singer need lose himself. The rhyme, by its repetition of the same sound, rang a little bell of warning, so that any one who had lapsed into momentary inattention could easily recover himself.

But this does not touch the root of the matter. Rhyme was something else before it was a convenience. There is a demand, on the part of the mind, that the end of a line should be more strongly marked than any other part. Our unrhymed blank verse, which is least of all subject to this demand, requires, nevertheless, a slight pause at the end. This must be made, even if the words at the end of the line are linked so closely in sense with those at the beginning of the next that no pause would be admissible in prose or in other parts of the verse. A person who does not observe this requirement in reading aloud disturbs the rhythm, and gives the impression that the poem is like a piano out of tune. The Latin hexameter ends invariably in a spondee, two long syllables, and this gives a pause; and generally it ends in a spondee preceded by a dactyl; and this is like a wave breaking, and then rolling slowly away. Now what gives a line in a poem its most positive termination is the rhyme. And therefore, as rhyme is something more than a convenience, it is also something more than an ornament. It bears some intimate and organic

relation to the poetry itself. If we go deeper, we may find that it is not disconnected from the great order and harmony of things, which the Greeks called *κόσμος*, and which we regard with so solemn a sense of the Power which guides it. Archbishop Trench, in speaking of rhyme, calls attention to the fact that the same Latin word which means solemn (*solemnis*) means also *recurring*. This is a thought that will bear unfolding; for is it not true that an intimate connection exists between what is solemn and what recurs at stated intervals?

Take one of Trench's examples, the marching of a regiment of men in even step and perfect time. I doubt if there is any one, no matter what his tastes, who is not impressed by the sight.

The world of nature affords abundance of examples, as the clothing and unclothing of the forests, the rising and setting of the stars. The leaves fall this year as they fell last year; and so with the stars and the constellations in their invariable order forever. In nature there seems to be a gradation of movements, from things small to things great, all of them periodic, and all of them connected: the tiny ripple "lapping on the crag," the long billows on the open sea, with the "decuman" following in its order, the great ebb and flow of the tides, the turning earth presenting alternations of light and shade, and the earth, with the other planets, whirling around the sun, and the sun itself around some more distant centre. All these are periodic things, and solemn things, and things intimately connected. We may behold the same thing in human life, when generation after generation holds the stage and then resigns it; each act, in its essentials, like the one that preceded, and the one that will follow. Life is made up of periodical occurrences. It is the same thing over and over again.

The Preacher in Ecclesiastes touches our sense of the solemn when he points out what is forever recurrent. "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose." "All the rivers run into the sea; . . . unto the place whence the rivers come, thither they return again." And so the Bible generally. "The grass withereth, the flower fadeth." We can see the process now, as the prophet saw it in his day. Solemnity and periodicity go together; and all nature seems to be broken up into solemn periods.

So far, then, as our present knowledge goes in regard to the throbbing life of undulations which seems to pervade the universe, we cannot disconnect from that life the recurrence of a given sound as having no part or significance in it, even if that sound be

called rhyme in poetry. The universe is a rhythm whose periods end in rhymes.

The natural instinct of the poets themselves, when that instinct is allowed a free play, is their own best guide, and our best teacher. We find that the great English poets all use rhyme, and use it abundantly. They sometimes argue against it, but still they use it. Ben Jonson contemned rhyme, but he wrote in rhyme. Milton cried out against it, but Milton used it. His words on this point, prefixed to "*Paradise Lost*" and quoted by Trench, are interesting. He calls rhyme "the invention of a barbarous age, to set off wretched metre and lame matter; . . . a thing of itself to all judicial ears trivial and of no musical delight."

And Trench's answer is interesting, in which he confutes the poet out of his own mouth, by reminding us that the noblest lyrics which the English language possesses, being Milton's own, are rhymed. There is an impulse in every true poet which will carry him safely through the trammels of even his own logic. Hence the uselessness of minute rules in the practice of any creative art. He who practices such an art with success is as little able to lay down rules for all the processes as you and I would be to profit by them. None but Ulysses can bend Ulysses bow, and even he does not know quite how it is done. Were this not so, one of the most perfect poetical fragments in the English language, the "*Kubla Khan*" of Coleridge, would never have been written. Think of asking for rules for the production of such a poem. No Roman could have written "*Kubla Khan*."

No modern poet has a keener perception of the relation between sense and sound, as the phrase is, than Lord Tennyson. He employs rhymes in their richest forms, and the effect is always happy. He possesses also the power, which few poets have, of repeating a phrase or short sentence at recurrent intervals, so that the effect on the reader is one of solemnity and surprise; as, for example, in the Ode on the Duke of Wellington, the sentence, "Let the bell be tolled." Virgil does the same thing in one of his Eclogues. Only a poet with the nicest ear and most perfect taste could accomplish this with success.

When, therefore, it is said that rhyme is mere sound, it must be answered that it is regulated sound; and that it is precisely this regulation which gives it its significance. The person who catches the rhythm of things in general can accomplish wonders even by rhyme; like the fiddler in the story, who made the bridge sway by discovering the key in which its vibrations were pitched, and then playing his violin in the same key.

If you would observe the effect of rhythm and rhyme alone, listen to the reading of Poe's "Bells" by some good reader, without thinking of the meaning of the words. Even if you knew nothing more of the language of the poem than its title, you would instinctively catch something of the mood of the different stanzas, as one after another was given. A still better example is the "Jabberwock" of Lewis Carroll. This is a short poem in which most of the language conveys no tangible idea, but comes as near to absolute nonsense as it is possible for language to come. You do not know what the Jabberwock is, nor what it is to "burbles," and yet when you are solemnly told to "beware the Jabberwock," which comes burbling, with "borrogoes" and "slithy toves," you feel a sense of impending evil. The poem well illustrates the power there is in articulated and regulated sound, with only the slightest help from language, to produce a strong and very definite impression.

I do not suppose the hymn-writers reasoned the matter out in this way. But it is not unfair to suppose that they found in rhyme something more than a mechanical aid to singing. If rhyme is not a mere accident, but conveys a meaning in itself; if it is indeed a part of the universal Rhythm, a tiniest ripple on its outer edge, then it is capable of ministering, however small the degree, to a religious mind, and the hymn-writers would be quick to perceive and avail themselves of any tendency of the language in this direction.

On searching for evidences of the existence of rhyme before the day of Christian hymns, we find that it is not alien, any more than accentual rhythm is, to the genius of the Latin. It is a general fact that no language has ever possessed an accentual rhythm without also adopting rhyme. The most ancient poetry of Rome we know too little about to make it the basis for dogmatic assertions. But as far back as we can go, we find good reason to suppose that a tendency to rhyme existed from the first.

"It is impossible," says Cruttwell, in a note on the use of alliteration in Latin poetry, "to read the earlier Latin poets, or even Virgil, without seeing that they abound in repetitions of the same letter or sound, either intentionally introduced or unconsciously presenting themselves owing to constant habit."

And this is true not only of the earlier poets and Virgil, but of the whole circle, including those of the Golden Age. And we find examples not only of alliteration, which is one form of rhyme, but also of full and complete final rhymes after the modern style, as in the well-known lines from Horace's "*De Arte Poetica*": —



"Non satis est pulchra esse poemata; dulcia sunt,  
Et quocumque volent, animum auditoris agunto."

From no one of the classical poets is rhyme wholly absent; and, though it seems to have been regarded as a blemish, just as excessive alliteration is regarded now, yet its constant outcroppings in the hands of writers most accomplished in the theories and practices of the schools, would indicate that the poets were attempting to repress what was natural and what needed only a fair chance to obtain recognition.

Rhyme was not brought into the Latin hymns from the modern languages; whatever influence there was, worked probably the other way, that is, from the hymns to the modern languages. The real truth seems to be that the tendency to rhyme is inherent in all languages, and that under normal conditions it will be developed.

It remains to add, for the sake of completeness, what is perhaps already sufficiently plain, that the change from the old metrical system based on quantity to the new one based on accent and furnished with rhyme was exceedingly gradual. Latin Hymnology, as has been said, properly began with Hilary and Ambrose. In the earliest hymns there was an evident intention to conform pretty closely to classical models. But from a period as early as the latter half of the third century, there is extant a poem, the *Institutiones* of Commodianus, in which quantity is freely discarded for accentual rhythm. This poem, though not a hymn, was written with an earnest moral purpose, and its form may therefore come under much of what has been said in regard to the hymns. The poem is of value as showing what forces were already at work in the language.

The Ambrosian hymns of the fourth century were written chiefly in iambics and trochaics, the simplest of all the metres. Many others, notably the *Te Deum*, which legend associates with the names of Ambrose and Augustine, are wholly irregular. These facts show the simplicity of form for which the writers were striving. No sharp line can be drawn between the final extinction of the old system and the triumph of the new. Both were practiced side by side for a long period of years, and were often united in the same hymn. But by the middle of the seventh century we find both accent and rhyme firmly established.

The truth of the whole matter here discussed seems to be as follows: The Latin vernacular, the language of the ancient inscriptions, came to a fork in its development at about the point



where Ennius stood, one branch expanding into the literary dialect of the Grecising aristocracy, as Cruttwell calls it; the other, heard of no more in literature, running its course in the popular speech, until, after the manner of the lost river Alpheus, it reappeared centuries afterwards in the clear fountain of Christian song. This accounts for the difference, already alluded to, between the vocabularies of the written and colloquial dialects of the Augustan age. By the beginning of our era the literary dialect had become arrested in its development, while the colloquial still went on. It was with the latter, which was more natural and more familiar to the people, that the hymn-writers formed an easy alliance. Starting with the literary models, out of conformity to long-established usage, they gradually introduced words from the colloquial speech, at the same time adapting and developing its accentual and rhyming tendencies, as better suited to a practical purpose. This they did the more boldly, since they knew that the hymns were to be sung, and sung by a congregation of plain, earnest people, instead of being recited, as were the odes of the poets, before a select audience of cultivated taste. We may, therefore, say with Mr. Meyers, the English essayist, that the Litany of the Arval Brethren finds its true succession, not in the Secular Ode of Horace, but in the *Dies Iræ* or the *Veni Creator*. The Latin hymns are connected with the indigenous poetry of Italy.

Several attempts have been made to revise the hymns in such a way as to bring them again under classical metres. The most conspicuous is that of the early part of the sixteenth century under Pope Leo X. But this attempt, like those which followed, proved a failure, as it should have done, and only shows to what extent pagan influence gained control at the time of the revival of learning.

Samuel V. Cole.

---

#### TOLSTOI AND MATTHEW ARNOLD.

In a recent number of the English magazine called the "Nineteenth Century," Matthew Arnold presented a study of Tolstoi. I cannot think that the article itself says the last word of Tolstoi, but the occurrence is noteworthy for the reason that of all living men perhaps no two could be selected who would at the moment of the writing better illustrate two important and opposing ten-

dencies than Tolstoi and Matthew Arnold. The one is the complement of the other. In aim, perhaps not unlike; in faith, habit of thought, trend of mind, custom of selection of means of influence, most diverse. Representative, it seems to me, the one and the other, each of a measureless influence working in the minds of men; representative of the two halves of a real truth form; each of his own and for his own a *Zeitgeist* embodied; each to the other a mirror and a suggestion. Hence I have chosen to put together these names and treat of the forces and the men together.

But I must at the outset disclaim all thought of speaking finally respecting either Arnold or Tolstoi. The work of the one is now set down full ready for the world to use it; the work of the other is, perhaps, but begun; but of neither the one nor of the other can any fair final judgment now be rendered. I will not try to render any such judgment; only to put forth such hints as I may, considering the two men.

On the very surface, then, Tolstoi is a phenomenon. Of all the great nations of the world Russia is the one least advanced, we say. Surely it is the one which has within its limits the most of barbarism. A half-awakened country, we say, drowsily shaking itself out of sleep. A difficult soil, under harsh skies, tilled by stolid serfs. A people fond of bright, rich color, rough mirth, brutal joy, heavy sadness. Especially the note of stolidity is characteristic: a stolid endurance in the serf, a stolid enjoyment in the full-fed aristocrat. So the people would appear. And in the literature we find little of note, till within the last decade, to oppose this notion. Suddenly, out of this Russia springs a whole new literature, in its van three men with the earnestness of prophets, the trained hands of polished writers, the far-eyed vision of poets,—Turgénief, Gogol, Tolstoi. At the least, this is a phenomenon.

But it is a phenomenon not unparalleled in history. In the nascent days of a literature spring up the greatest men. Homer out of the singers of his rude days; Dante, not in the fruition, but in the up-springing; Shakespeare in the first generation of the rebirth of English Literature. I have no notion of comparing Tolstoi with Homer or Dante or Shakespeare; I say only that, related to the literature of Russia, Tolstoi stands out conspicuous as a great mind in an early era of his country's literature.

Not an unprecedented phenomenon, then, but yet an important one. Of what sort is it? If I am to treat of Matthew Arnold

later, perhaps I may here borrow one of his deathless phrases. In the work which some men consider to be Arnold's greatest, he sums up the work of the Saviour of men under heads which once read one never can forget: the Method and the Secret of Jesus. Of the secret of Tolstoi, the gospel of the Immediatist, — work while the day lasts, — I may speak somewhat later; now I have to do with his method. This method is the method of dexterity and relentlessness. It is Sainte-Beuve and John Brown of Ossawatomie uniting in utterance. "The whole talent," says Taine, "of an uncultivated mind lies in the force and oneness of its sensations; it loses all genius when it loses its fever heat." This relentlessness is one half of the method; there is no shrinking in Tolstoi. To this is added the keenness of the trained eye, the precision of the cultivated touch. It is the keen, skillful, trained French sense, backed by the Barbarian vigor; peasant force with patrician dexterity; the certain aim and the strengthened arm. The singular child, this, of the finest civilization and half-awakened barbarism. Such minglings make literature. The poets of all the later centuries are telling over the tales born, in the twelfth and thirteenth centuries, of the mingling of the polished, ineffective, French mode of the days of Abélard with the rude, religious, forceful life of the Anglo-Saxon. And we have the tales of Arthur and of Bruce, which have more influenced men than the actual lives of dozens of kings. All Literature is the product of a Renaissance, and is the child of strange conditions. So the Russian startles us when he says the French thing in the Russian way; when he says the fine thing in the forceful way; when we note the touch of the Daudet, the De Musset, and find beneath, the grip of the Tolstoi, the Gogol. It is not the man Tolstoi, the man Turgénief, the man Dostoievski, the man Gogol; it is the new force, now formless and unrelated, then form-filled, perfectly complete; a bundle of inconsistencies, a problem of masterful forces, always delicate and dexterous, always terribly and pitilessly relentless. Such is to me the method of Tolstoi.

Tolstoi has written in two lines, — in the novel, and in autobiography. Taking his "*Anna Karénina*" as an example of his novel-writing, I am not going to praise it. It is not to me a real creation. It is what I may call an architect's elevation of the various aspects of sundry souls; correct in detail, absolute in unperspective accuracy, unreal, lacking the very somewhat which gives tone and color to real presences. No doubt the heart is exposed, no doubt the kernel is quite discovered; but the whole is unreal.

And the assumed position is also unreal. Anna, Vronsky, Karénin, are opened out to us as the monstrous fools they respectively are; but the result is unenlightening, because no Anna in life can be seen as the reader sees her, or as the reader must believe that Vronsky and Karénin ought to have seen her. If the characters knew themselves and each other as we know one and the other, neither the one nor the other would act as he now acts. The characters are drawn as in an interstellar ether of absolute transparency, and are made to act as in an ordinary earthly envelope of most impenetrable fog. Actual opacity of envelope and assumed diaphanousness is an unreal and therefore an insincere presentation. But, if I do not find it a real creation, I do find in it dexterity, and I find in it relentlessness. I find the savage ferocity, the force and oneness of sensation of the uncultivated mind; and I find also the delicate French touch and the skillful hand. It is a new voice that speaks: Smollett with Montaigne, Cromwell with Charles the Second, combined.

Tolstoi has also written out, in other forms, his message. He has a mission, — he is a preacher, — he would be a prophet. So, later, I shall say that Matthew Arnold speaks as one who has a mission, who is a preacher, and who would be a prophet. But the secret of Tolstoi is not that of Matthew Arnold. I have called the secret of Tolstoi the gospel of the Immediatist. And what is that gospel? It is that the Divine can be sensed only through duty performed. The mission is one long striving to embody the spiritual; to set forth the truths of God in terms of daily life; to make real to the actual eye the unseen verities. A spiritual God is too far away, too vague. Here at home is work, God's work. In this work we may find God. Made manifest, we may compel men that they look at Him. So wealth is cast aside, culture, opportunity; and the grossest work is sought to materialize in it the far-off spirit. The material fails to embody the spiritual, and the search is pushed farther away from the usual walk of men. Like the Concord enthusiasts of fifty years ago, Tolstoi would "betake himself to the companionship of the rocks and trees, of animals, or of children and uneducated persons; in whom there is no consciousness of any aim beyond the present, and therefore no danger of their disgusting by paltry aims." This is Tolstoi's mission. In it he is earnest, sincere, relentless. I offer no criticism upon it. It is a forceful effort. It illustrates a great objectivizing tendency of the day. But it is anthropomorphism, and, so far as Tolstoi stands for it, he stands, as I have said, as opposed to

the faith, the habit of thought, the trend of mind, the custom of selection of means of influence, of Matthew Arnold. If Tolstoi strives to embody the spiritual, Arnold strives to release the spiritual. If Tolstoi would pitilessly toil in bodily sweat that so the God work might be done, Arnold would be the friend of him who would live in the spirit. The one aims to visualize the ideal, the other to depersonize the God conception itself.

For illustration I may perhaps turn to that great form of expression of thought and emotion known as poetry. There are three modes of poetic expression; perhaps, indeed, many more; three that I will mention. The first, and least, is that form in which the worker transmutes, by the fire of imagination, all the dense and actual solid into its elemental nebula, not for the sake of knowledge, nor for inspiration, but solely that the play of light and shade, the glint of color, and the variance of texture may fill and feed the sense of beauty. It is Undine gifted with a poet's craft; the riot of unconscienced power. We note it in the *Lalla Rookh* of Moore, and find it in perfection in the *Christabel* of Coleridge. With it now I have nothing to do, and only mention it for distinctness; passing for my illustration to the second mode.

In this second mode I find my secret of Tolstoi. It is that form of poetry at which Shakespeare hints when he speaks of giving to airy nothing a local habitation and a name. It is the incarnation, for simple use, of an idea. In Emerson's interesting phrase, it is the "projection of the ideas of reason on the plane of the understanding." It is the poetry of the Oriental, of Ezekiel, of Victor Hugo, of the Savage. It is the densing of the slight, the fleshing of the spiritual. In Browning it is the dressing of a great but simple thought in imagery, to make the poem "*Childe Roland to the Dark Tower Came*." It gives us the doctrine of transubstantiation, and is an underlying notion of the Roman Catholic Church. Mixed with Hebraism, as I view it, it is the Pauline system; mixed with Italianism, it is the note of Rossetti and Swinburne and Burne Jones. Grafted upon Barbarianism, mixed with Humanitarianism, it is the note of Tolstoi.

And, finally, there is a third mode. It is not new, and yet not much known to the world, and is more vague, less definite. It is, perhaps, not a mode of poetry at all, though for this use I will thus class it. It is that sort of imaginative writing which has for its aim the releasing of the spiritual meaning from the actual. I have in mind, as an illustration, Mr. Ruskin's "*Queen of the*

Air," in which myth and folk-tale, image and story, yield up their spiritual content under Ruskin's patient force. In this mode, as I think, is the Gospel of St. John written; in this mode are written certain of Emerson's poems, and certain of the poems of Arnold. To this note was the utterance of Matthew Arnold attuned, if I rightly interpret him.

The complement and opposite of Tolstoi, I have called him. Of what sort, then, was Matthew Arnold? Certainly he does not stand before us in memory as a strong personality, as does Tolstoi. We do not think of Arnold as of one who would throw down rank, and wealth, and culture, who would let slip all his dreams of life, to stand alone. Tolstoi may be easily thought of as a struggling soul, an out-reaching, environment chilled, persistent, hopeless, duty-filled organism; impelled, this organism, from within, to labor; compelled, this organism, from without, to recognize the uselessness — from the standpoint of the immediatist — of labor. I think that this description, whether or not it fit Tolstoi, certainly does not fit Mr. Arnold.

Yet there are other types of self-poise than that of the man of action. One such is that of Obermann. We find Mr. Arnold in fullest sympathy, at times, with Obermann. He muses with Obermann, in one of his poems, for a half hour, and then he goes back to the world again; and many years after, in another poem, Arnold stops and muses again; but in the one and in the other Arnold simply observes Obermann; he stands not with him. He notes with pleasure that which Obermann, in his grim contention in the darkness, has overlooked, that some signs of the breaking of the morning now appear. Again, in the poem of the "Summer Night," perhaps the noblest poem of them all, we have a record of a soul's thrill. Yet Arnold stands not as man, or madman, or slave; he simply looks up into the transparent sky. It is the far-seeing eye, not the compelling soul. We are not reminded of the pitiless, strenuous Tolstoi.

But the utterance of a man may be potent, though the man be unsubstantial. Perhaps the more subtle the utterance the less need that the man be opaque and real. The greatest passion in man, as many think, needs no materializing to give it life. The highest is least personal. "The religious passion," says Ruskin, "is nearly always vividest when the art is weakest; and the technical skill only reaches its deliberate splendor when the ecstasy which gave it birth has passed away forever." Religion, then, in its best and noblest periods, builds no cathedrals; in the decadency



of a special thought of worship come the outward and visible manifestations. So the late and weak days of Roman Catholic form-worship in England gave us the complete cathedrals, perfect, soulless bodies. The purer faiths of an earlier day, and the clearer eye of a later day, need no such evidences. It may be that we need not *ex* to seek for a personality in Arnold to get at the secret of his power. And if we do not find a mastering personality in Arnold, we miss also the ferocity, the relentlessness, of the ruder and intenser type. We find, indeed, a tolerant persistence, but not the deathless, unreasoning grip. We find a persistence, steady and calm, but tolerant of reverse, even tolerant of failure. So in his "Last Word" : —

"Creep into thy narrow bed,  
Creep, and let no more be said,  
Vain thy onset ! all stands fast !  
Thou thyself must break at last.

"Let the long contention cease !  
Geese are swans and swans are geese,  
Let them have it how they will !  
Thou art tired ; best be still.

"They out-talk'd thee, hiss'd thee, tore thee ?  
Better men fared thus before thee !  
Fired their ringing shot and pass'd,  
Hotly charged — and broke at last.

"Charge once more, then, and be dumb !  
Let the victors, when they come,  
When the forts of folly fall,  
Find thy body by the wall !"

Here is persistence, tolerant persistence ; it is not relentlessness ; it is not ferocity.

Opposed, then, is Matthew Arnold to the type which I have chosen of the demanding, compelling personality, concreting God into actual form of man, concreting man into simplest form of peasant, concreting activity into rudest earth-tilling, concreting social intercourse into nakedest bluntness, concreting the whole great gospel of spiritual sacrifice into bodily meat and drink renunciation. Opposed to this type, Matthew Arnold is as a voice only, and as a voice with one great utterance only, and this utterance a cry, a cry for the release of the spiritual from the bonds of the material ; simply the old cry that God is a Spirit. Keeping the figure, I speak of Arnold as a clear, ineffective voice

in his poems, a clear, bright voice in his literary studies, a voice crying in the wilderness in his religious works.

Clear and pure, low and ineffective, is the voice in the poems. Singularly unsensuous; designedly, as I think, unsensuous. So pure, that some men count his poems to be not poetry at all. Voided, of design, as I believe, of rhythm; voided of ornateness in diction; voided of conceits, of metaphor almost, of imagery to a great degree; plain, high thought in plain, terse language. If poetry, it is un-Swinburned poetry; if a voice, it is a clear, pure voice, and yet an ineffective voice. Minglings, I have already said, make literature; it is the child of strange conditions. In the poetry of Arnold we find the Hellenic spontaneity, and a clear, pure voice; we find, also, the Celtic ineffectiveness; from the union of these diverse qualities comes, in no small degree, its fascination. The note of fatal sluggishness is characteristic of the movement which accompanies the utterance. A faint-voiced cry, at times, and a faint-hearted, sluggish stir of utterance.

"In summer, on the headlands,  
The Baltic Sea along,  
Sits Neckan with his harp of gold,  
And sings this plaintive song."

But yet again, considering the utterance only, as one reads the poems one thinks of Arnold as of his own Empedocles.

"But no, this heart will glow no more! Thou art  
A living man no more, Empedocles!  
Nothing but a devouring flame of thought—  
But a naked, eternally restless mind."

A clear, bright voice in his literary studies. I need not to prove it. The very catchwords in the air prove that the voice, whether potent or not potent, whether truth-speaking or not truth-speaking, is at least clear and bright. He has verily created a language of criticism, and the "immense vibration of his voice upon the ear of Europe," as he said of George Sand, "will not soon die away." "The English people," said Disraeli, "were once governed by men; now they are governed by phrases." For the literary nation Matthew Arnold has made the phrases. They are phrases that will endure, because thought is in them. It is not necessarily eternally true thought, not even in all cases immediately apt thought, but thought which you, the thinker, must consider. Mr. Arnold's forerunner, Goethe, once gave us a criticism of Hamlet. We all know it, and we all must consider it, though we may not accept it, when we read Hamlet. So Mr. Arnold has made a score of bright,

clear utterances. One may not be sure, for example, that a truth is uttered when Arnold says that "the end and aim of all literature, if one considers it attentively, is in truth nothing but a Criticism of Life," and that the "noble and profound application of ideas to life is the most essential element of poetic greatness;" but one must consider the utterance. Or, again, perhaps "conduct is" not "three fourths of life;" but one must think before one answers yea or nay to the statement. Or, it may or may not be true that the Teuton has "steadiness with honesty," and, in contrast, the Celt has "spirituality with ineffectiveness," and that it is the union of these qualities which makes greatness possible in England; but I think one cannot hereafter consider the problem of the Teuton and the Celt unless he has considered this treatment also. Or, again, the secret of the quality of Homer may not be uttered when Arnold says that he is "plain in thought, plain in diction, rapid, and noble;" the quality of French prose may not be given us when we are told that it has "regularity, uniformity, precision, balance;" the requisites for a primer may not be "clearness, brevity, proportion, sobriety;" "to see straight and to see clear" may not be the American's special birth-power; the definition of culture may not satisfy; the thought that the Bible is "literary," and that the literary is of necessity "fluid and passing," may distress the mind; the notion of Zeitgeist potency may disturb rather than compose our thought; that the governing idea of Hellenism is "spontaneity of consciousness," that of Hebraism "strictness of conscience," may seem weak or may seem false to one: yet, one must think of each of these utterances, for these are thoughts, not merely phrases. Whatever we may think of the truth of the utterance, the sound is, I hope we may consider, the sound of a clear, bright voice. As for its content, his utterance in the studies has at least the grace of directness. It is not a literary criticism tied by the neck to a philosophy or bound by the heels to a scientific theory. It appeals, moreover, to the intellect direct and not to the intellect through the emotions. It appeals to the intellect direct and not to the intellect through the senses. Instead, for example, of saying that Homer has the eagle's flight or the insect's dart, Arnold tells us that he is rapid, and releases us from the toil of thinking through the senses. So I think that the utterance of the clear, bright voice has helped to teach to us directness. Arnold has un-Cole-ridged criticism.

In his poetry I have said that Arnold shows somewhat of the

Celtic quality ; in his critical and literary work no doubt he is a Hellenist ; in his religious writings, in manner at least, a Hebraist. Perhaps we may class him as Celtic and Hellenic in his poetry, as Gallic and Hellenic in his appreciative work, as Hebraic and Hellenic in his dogma studies.

I have said that I have found a clear, ineffective voice in the poems ; a clear, bright voice in the studies, a voice crying in the wilderness in the religious writings. And a voice with a single utterance, — a cry for the release of the spiritual from the bonds of the material. "The soul," says Emerson, "knows no persons." "God is a Spirit," says Saint John. God is "an eternal power, not ourselves, that makes for righteousness," cries Matthew Arnold. And though Emerson and Saint John had gone before, for a time he seemed to have the whole wide world against him when he said it. I am not sure that this is a clear voice, still less sure am I that it is a bright voice. It is a cry from the wilderness, and perhaps not worth hearing, in itself, in our busy days and on our busy streets. But I think that the utterance, as set against such utterance as that of Tolstoi in his religious writings, gives us the voicing of an opposite tendency ; the two cries are the voicings of the two opposite tendencies. In this vein considered, it may be worth attention. In itself considered, perhaps neither cry comes clearly to us. To depersonalize may not be to spiritualize ; to embody, on the other hand, may not be to vivify. Yet I think that there is a message for us in the one utterance as the other.

To a certain extent Arnold has succeeded. He has depersonalized himself. We say that he has founded no school, that he has no followers. If this be so, it is but the fit completion of his own teaching.

There was, of course, a human body framework encasing this soul, giving body to the voice. A querulous, fretful, condescending human it has seemed to many, to whose frailties, no doubt, full justice will be done. A misfit for the soul it has always seemed to me to be. Dead now, verily, as Carlyle would say, and not for me to consider. Beaten about enough surely, in this world ; not out-talked, perhaps, but tossed and torn. We find note of this human here and there in the works, but always as a note of weakness. Only in the poetry do we hear the human voice prevailing ; the note is of the one who has trodden the wine-press alone ; "Thou art tired ; best be still." As the struggle of flesh and spirit is ever renewed, perhaps this poetry will so continuously appeal that it will live. Live, if it live, though, because of its

aspiration, not as a record of a baffled forcefulness. Live, because men feel that one will find the "body by the wall." It has in it upwardness, tension, intenseness. In the body, failure; in the spirit, life. For this, perhaps, this poetry will be remembered.

For the rest, Arnold was, I think, a voice and a voice only. But a voice which for many persons cried out of a wilderness, and which to many persons seemed to cry, "Prepare ye the way of the Lord."

*Francis Hovey Stoddard.*

---

### MANUAL TRAINING IN THE PUBLIC SCHOOLS IN ITS ECONOMIC ASPECT.

THE question whether Manual Training should be introduced into the curriculum of our public schools is exciting an ever widening and deepening popular interest. It has already become a subject of discussion in every Teachers' Association and School Board in the country. It is being answered in the affirmative with a continually increasing frequency, and even where it may be negatived for the time being, it is plain that there can be only one ultimate answer, and that in favor of those who advocate the grafting of this feature on our educational system.

The two considerations which have contributed most to retard the rapid advance of the cause are the supposed expense of the experiment, and the circumstance that the great majority of the teaching body are either actively or passively opposed to the whole project. The latter consideration is, of course, entitled to some weight. But we must not lose sight of the fact that great educational reforms have seldom originated within, or received active support from, the profession. Indeed, they have usually had to contend with the most bitter and unreasoning opposition on the part of all organized educational bodies. If Parliament had patiently waited until the great universities of Oxford and Cambridge had consented to reforms, the necessity of which had long been perfectly plain to the whole outside world, it is probable that the abuses which disgraced those centres of learning would have lasted far into the next century; while it is scarcely possible to conceive how any proposition for reform could ever have proceeded from such organizations. The introduction of any new element into an existing system causes an immense amount of inconvenience to

those who have become accustomed to the existing routine, and it can safely count on the bitter opposition of the majority of those ill-affected by it, entirely aside from its intrinsic merits. The unfavorable opinion of the profession, therefore, while it may be a good ground for insisting on an unusually careful examination, should not in any sense be accepted as an adequate reason for rejecting the proposition.

The argument against the feasibility of the proposed scheme on the score of expense is one which appeals and should appeal powerfully to school boards and tax-payers. Our schools have become a great burden involving the expenditure of more than one hundred millions of dollars every year. Any proposition to increase this burden should be carefully examined by all interested in the prosperity of our public-school system. The assumption of too heavy an expense — no matter for how praiseworthy an object — is almost sure to produce a reaction in favor of retrenchment which is then carried out in such a way oftentimes as to greatly injure the schools. The charge of extravagance is the one most commonly made against the schools, and it behooves their friends to give as little ground for the charge as possible.

Extravagance, however, is a purely relative term, and, though often used to designate any large outlay of money or strength, should really be applied only to those cases where the return is small in proportion to the outlay. The expenditure of millions of dollars may be wise economy in one case, while in another case it might be the grossest extravagance to spend as many hundreds. It all depends upon the return which the investment yields. It often happens, moreover, that in order to render a previous outlay thoroughly efficient, a large additional expenditure must be made. In such a case, refusal to make the required expenditure would be extravagance of the worst sort.

Those who favor the introduction of manual training into the public schools maintain that the advantages which will surely flow from it will far more than compensate the public for even the maximum of expenditure which the opponents of the system claim must be made in order to render it efficient. This, it is thought, will appear evident from a careful consideration of the results which one may reasonably expect from its introduction. Let us hear what they are.

A distinction must be made, in the first place, between manual and industrial training. The former implies a training of the hand in the fundamental operations underlying all handicrafts.



The latter implies preparation for some particular trade or special manual calling. The object of the former is primarily educational, though it is not, of course, any more than ordinary intellectual training entirely without practical relations. The object of industrial training is immediately practical, and looks toward preparing the boy for some specific occupation like that of plumber or carpenter. It is manual training as distinguished from industrial training, that we wish to see introduced into our public-school system.

We maintain in brief, that the general introduction into our public schools of systematic training in the underlying principles and operations of the handicrafts is the next great step in the development of our educational system. The adoption of this feature into our public education is demanded in (1) the interest of sound intellectual training of the individual pupil; (2) in order to increase the efficiency of the school system as a whole, and make it work out more perfectly the objects for which it was established; and (3) to further in the most satisfactory manner the economic interests of the country.

It is now conceded by many of the most eminent educational authorities, that a certain training of the body and its organs, which is the result of intelligent manual occupation, is almost absolutely necessary to the best form of intellectual development. That perfect control of the body which is the characteristic result of educated maturity is made much easier to obtain by such a course of drill. This practical and intelligent touch with material things is a great aid to the average mind in the mere abstract intellectual operations. Much might be said on this point, but it may safely be left to theoretical pedagogy to determine and enforce.

Aside from this influence of manual training upon the purely intellectual side of individual development, there are certain practical considerations concerning its relations to the school as a whole, and to the country at large, which it is our chief object to emphasize in this connection.

The furnishing of facilities within our public-school system for adequate manual training will, in our view, accomplish four highly desirable results. It will, in the first place, give symmetry to a school system which is at present notoriously one-sided and defective. The newspapers and magazines have been filled of late years with the most savage onslaughts on our public-school system. It has been denounced as atheistic, as sectarian, as too expensive, as too leveling in its tendencies, as too inefficient, as too ambitious, as

too comprehensive, as too narrow. Many of these criticisms have been based on the most gross ignorance of the system as it is, or as it ought to be, or inspired by sectarian bigotry and hatred. Yet it will by no means do for those who are interested in the continued existence and prosperity of these schools to pay no attention to these voices in opposition. Almost every one of these charges contains an element of truth, and certainly, taken altogether, they testify to widespread discontent with the practical results of the existing system which no friend of its future may safely overlook. One of the most common complaints uttered against the schools is that their curriculum contains too large an element of the fanciful and superfluous.

With this charge in the form commonly made, I have but little sympathy. The merest superficial examination of the prevailing conditions will suffice to dispose of it. When one considers that the school life of the average child does not now exceed, even if it attains to the period of, four years, and that this time is given up almost exclusively to the acquirement of the three R's, and indeed is not sufficient for that, it must be agreed, I think, that there is little that is fanciful, at least in the curriculum of the average pupil. And even in the upper grades of the grammar schools, and high schools, there is little that any thoughtful man will find fault with on the score of its fancifulness, if he allow that the public should support such higher departments at all.

On the other hand, when we take a broad view of the curriculum as a whole, we must acknowledge that it is very one-sided. The schools cannot be successfully defended from the charge that their effort is chiefly, if not altogether, devoted to training one side of the child—one set of its activities to the exclusion or neglect of the rest. It must confess, after all, that so far from being the purely liberal school of which its defenders boast so much, it is largely professional in character, preparing almost as directly and immediately for certain definite callings as if it were a trade school pure and simple—and that the callings are clerking, copying, book-keeping, counter-jumping, and other so-called genteel occupations, instead of plumbing and carpentering and blacksmithing. The truth of this becomes evident from a contemplation of the existing course in its entirety, from the primary through the high school, and of its results in the case of those who complete it.

The high school in its present relation to the rest of the system can be justified only on condition that its various courses of study

taken as a whole present a curriculum which it is desirable and feasible for a large proportion of our boys and girls to pursue. Under existing economic conditions in our society, this can only be true of a curriculum which prepares those who complete it to begin to earn their own living as soon as they are graduated; for the number of parents in our community who can afford to support their boys and girls beyond the age requisite for graduation in our ordinary high schools is very small. Now, as a matter of fact, in what kind of business can those who graduate from our public-school system find an opportunity to earn a living if they are compelled to do so immediately on graduation? The answer is obvious to every one, and the common complaint that such positions as book-keeper, copying clerk, selling clerk, etc., are easily filled by such graduates at little above starvation wages testifies to the great influx into these callings. The high-school graduate may enter any one of a limited number of callings where brightness and ability to write a fair hand or add up a column of figures are the only necessary qualities; and if his natural tastes and abilities happen to lie in such directions they will be excited and developed by our existing curriculum. In other words, our public schools at present — and let us not be confused here by any cry about liberal training — are in a sense professional schools for these particular callings. The inevitable result is, that such callings are continuously overcrowded. The condition of things is not dissimilar to that which would prevail in law if everybody went through a law school for the sake of the liberal training afforded by its course. This circumstance works in two ways injuriously. It tends to keep out of the high school altogether those pupils who propose to enter the manual callings, and thus diminish attendance at these institutions; and many of those who, although more naturally fitted for such work, still enter the school, it tends to divert into other and less desirable fields. Now this one-sidedness of our public-school system, this exclusive adaptation of the higher grades to the qualifications suitable for a few specific callings, can only be remedied by introducing into it a system of training which, while no less liberal in its tendencies than the present, shall open up to those who pursue it the possibility of entering the great field of handicraft as well as that of clerkship. In a word, the fundamental object is to keep open to the largest possible number of our youth the greatest practicable range of choice in occupation upon leaving our public-school system, instead of being limited to the narrow field now open to them. This object can be furthered by the introduction of manual training.

A second advantage which the introduction of such work would bring to our school system is a more regular and a largely increased attendance at our schools. After all the immense expenditure we have made for public education, the percentage of children enrolled in our schools is very far below what it should be, and irregular attendance on the part of those who pretend to go is one of the most marked evils of our system. So serious are the effects of this condition of things, that many people believe it will be necessary to introduce and enforce a national law to compel attendance at school. Many of our States and Territories have already put such laws on their statute books, though few enforce them. What is the reason for such incomplete enrollment and irregular attendance? I believe it to be found partly in the economic condition of large classes of our population, and partly in the unsatisfactory condition of our schools.

Consider for a moment the problem as it presents itself to the average laborer earning let us say from \$1.50 to \$2.50 per day. When one of his boys becomes ten or eleven years of age, the question arises, shall he send him longer to the school. He has been attending for three or four years, and has learned how to read, write, and cipher in a certain way. What will he gain by longer attendance? He will go on with the same studies, may learn a little more of geography, or grammar, or possibly a bit of United States History; but, after all, the difference will not appear to be great, and at the end of the time he will, so far as being able to assist in supporting the family is concerned, be much where he is now. He will have to begin in the shop or factory just where he would begin now, and his family will have to support him for two or three years longer than would otherwise be necessary. This means something real and earnest for the family. His going to school involves a real sacrifice to his father and mother, and brothers and sisters. They must eat less, wear less, and enjoy less in every way for his sake. And such a sacrifice must be followed by some clear and definite gain if we may rightly expect the family to make it.

On the other hand, if he leaves school, he can by going into a shop or factory, not only begin to contribute something to the family support, but he will be learning a trade or business which in the course of three or four years will support him entirely, and diminish by so much the burden of father and mother. The difference between being able to add and subtract, divide and multiply, and being able to solve a complicated example in partial

payments, or between having gone through the third reader and the fifth, is not so marked as to impel the family to this sacrifice, and the boy leaves school and enters shop or factory.

Suppose, now, that at just this critical period this new element comes into the course; suppose the boy by attending school for a year or two longer can acquire a certain facility in the use of his hands that will immediately and greatly improve his value in a shop or factory, and put him in a position by the time he has completed it to begin with the same rate of wages as he would have obtained by that time if he had begun at ten in the shop instead of continuing at school. It is clear that the case would then be materially different. The inducement to his father to make the sacrifice involved in sending him a year or two longer would be enormously increased, and the attendance of the schools would not fail to improve rapidly. Now this is exactly what this manual training can and does do. Conducting it solely for an educational purpose, if you will, and this is the true end to keep in view, yet you cannot fail to produce this practical result, that the boys who take it acquire such an ability in this direction, that they can begin in the shops with the wages of third and fourth year apprentices, just exactly as the continued instruction in the present curriculum, though given only for liberal purposes, prepares our present pupils to be better clerks, copyists, book-keepers, etc., than they would have become if they had gone directly into the stores and offices instead of attending school for a longer term. The evidence that a very small amount of instruction and practice in the general course is sufficient to enable the pupils to save two or three years apprenticeship in any of the special callings is full and conclusive. With this element added to the curriculum, then, we should be able to make it worth the while of a boy who desires or is compelled to become a mechanic to attend the school at least two years longer; and within this period many things could be done for him to make him a better man and a more desirable citizen, which under our existing system are simply impossible.

The introduction of this feature into our school system must accomplish, in the third place, still another extremely desirable end. It will tend to remove from manual callings the stigma which in spite of all our civilization still attaches to them in the minds of large classes in our society. There is no use of mincing matters in such a case as this. The simple fact is, that the average boy who remains in our present schools until the completion of the course, is lost to the manual callings, no matter how well he may have been

originally adapted for them by talent and taste; and many an excellent carpenter or machinist is ruined to make an indifferent clerk or book-keeper, or even lawyer or clergyman. There is a profound and patent reason for this. The pupils are never brought to associate intelligence and culture with manual labor. If they have any aspirations for intellectual enjoyment it seems to them that they can only be realized in a life connected with these before-mentioned callings. They are accustomed by all their habits and modes of thought to connect these higher grades of life with these so-called genteel occupations. Let them once appreciate that in carpentering or plumbing or moulding, there is a wide field for the highest intellectual qualities, for the greatest ingenuity and the widest knowledge, and a perfect revolution would be effected in their attitude toward these matters. Let the boy see, for example, that in such a simple thing as holding and moving a plane there is one right way and a thousand wrong ways, that there is a scientific reason for the adoption of a particular method, and that by the exercise of his thought he can improve any one of those manual processes almost indefinitely, and he will see the whole field through entirely different eyes. In other words, yoke intelligence and reflection to this homely art of manual labor, and the interest of intelligent and reflecting boys will be arrested and permanently fixed. It is along this line, too, that is, the intellectual education of the laborer in immediate connection with his work, that we must rely for a gradual elevation in the social tone of our workmen. The social standing of any calling in a republic must depend permanently on its relative rank in intelligence and education. The truth of this fact is seen in the history of more than one profession. A hundred years ago the dentist was the village barber or blacksmith, and, like the surgeon of that day, had no social standing at all. To-day, he ranks with the best, and why? Simply because the dentist of to-day is generally an educated and skilled professionalist. We must so alter the tone of our laboring men that when one wishes to rise higher in the social scale, he shall seek to do so, not by becoming a lawyer or a doctor, but an educated and skilled laborer. When we shall have done this, the stigma which attaches to being a member of the laboring classes will be gone. And toward this end nothing will contribute so much as the giving of a liberal education in connection with the mastery of the underlying principles and skillfulness of our handicrafts.

But manual training will do still another thing for us. It will



assist powerfully in developing intellectual and industrial ability which now lies dormant in thousands of our children. We have spent in this country enormous sums of money in the development of our material resources. Our government, beginning with the city, and extending to the Federal branch of it, has expended millions of money in the establishment of our transportation system, in the encouragement of local and general manufactures, in the development of agriculture by our public-land system, by experiment stations, by agricultural schools, and in the extension of our fish resources. And yet, the real source of our strength lies, after all, in the brains and thought of our people, and not in the mines and fields. If we develop the former, they will develop the latter.

Now a general system of education should in its course aim at exciting and training all the different powers and faculties of its pupils. It should tap, so to speak, every possible reservoir of strength. It should knock at every door, it should open up every avenue of approach to the best that is within every child. It does not even approximately accomplish this at the present time.

An Edison, a Robeling, a Whitney, a Morse might go through the whole curriculum of some of our best cities and find absolutely nothing which would tend to awaken him, to arouse his powers, to stir him to action. He might, indeed, and probably would be, ranked as a hopeless dullard. These men were, in a sense, accidents. Their awakening cannot be traced to any excellences in our school system. There is no reason to suppose that there were not twenty men equally able as they, if not in their own, in other lines, who were not awakened out of their sleep, but carried with them into the grave powers of the first magnitude which might have worked out untold benefit to the race, if they had only been called forth by some systematic method. It is the object of the school to increase the number of purposeful awakenings, and its facilities for this will be enormously increased by adding to its curriculum systematic training in the fundamental operations of the handicrafts.

In closing I would like to call attention, by way of corroboration of the above views, to recent experience in the second city in the Union.

Philadelphia has in Girard College one of the largest orphan asylums in the world, containing now some 1,200 boys. According to Stephen Girard's will, these boys were to be apprenticed at thirteen or fourteen to some trade. Of late years this has been prac-

tically impossible owing to the decay of the apprenticeship system. They have kept the boys in the college until they were fifteen or sixteen, and had finished the school connected with the college. Under this system three fourths of the boys went into clerkships, lawyers' offices, bookkeeping, and similar branches. Three years ago, manual training was introduced to a limited extent, and now full half of the boys go right into the shops on leaving the college. In other words, all those boys who have tastes for the handicrafts are now enabled to follow those tastes; and many a first-class inventor and mechanic will now be given to the world who, under the old system, would have been a poor counter-jumper or wretched copyist.

Two years ago the city of Philadelphia opened a manual-training high school. It was done with some fear and trembling on the part of the authorities. It is to-day a firmly established institution, with two applications for admission where one can be granted. It has created a demand for the establishment of similar schools in other parts of the city. It has created a new interest in the public-school system, which is showing itself in the practical way of increased appropriations. The enthusiasm of the pupils in their work is so great as to attract universal attention, and many teachers in different kinds of schools visit it to learn the secret of such success.

The experience of Philadelphia strongly corroborates that of all other cities where anything has been accomplished in this line of work, namely, that although it costs something to introduce and maintain manual training, yet the benefits following in its wake are so great and striking, that the public are perfectly willing, nay eager, to pay for the support of this feature. Nay, more; so greatly has it stimulated interest in the schools, that it is much easier to get the money needed by our schools for their present purposes than before, and increased appropriations have been made for all branches in the school owing to the great impression made by this kind of work.

It may be said, in answer to the point urged above against our present system, that our high schools are educating their pupils for all callings in society, as is proved by the fact of their alumni records. This is undoubtedly true to a certain extent; but it is also true that schools in which manual training forms a prominent feature are doing this same work also; the difference being that, owing to their outlook toward handicrafts, as well as toward the professions, they secure for their pupils a wider range of possi-

bility in their future callings than the former. They afford, in other words, a liberal training, which in the case of many students is quite as good, if not really better, for the future lawyer, doctor, or clergyman as that offered by our existing high schools, and also the additional advantage of making it possible to enter easily a vastly increased number of callings.

The future of our public educational system is firmly bound up in, and dependent upon, the future of manual training. As the latter succeeds, the former will flourish. Let every friend of the public schools lend a hand in urging on this good work.

*Edmund J. James.*

UNIVERSITY OF PENNSYLVANIA, PHILADELPHIA.

---

## THE PROBLEM OF THE COUNTRY CHURCH.<sup>1</sup>

THE article of Mr. Tunis has great practical value. It is full of good sense on a subject that immediately concerns two thirds of the people of this country and more than two thirds of their churches. Mr. Tunis is evidently one of a number of young men who have lately determined to give their best thought and work to the reconstruction of the religious life of our country towns. They may bring to its solution no greater talents nor more consecrated purposes than have been spent on it in the past. But they will come to it with better methods and that larger, truer comprehension of social forces which is indispensable to their work. They approach it at a time when we are beginning to see the value of a scientific method in its treatment. We may, accordingly, look to them for some of the most important practical contributions to the methods of Christian work which we are likely to get in the early future.

Three or four points made here may help on the study of this problem, premising that the most comprehensive and thorough study needed has been scarcely begun.

1. The full proportions of the question which is really before us cannot be represented by the phrase "the problem of the country church." The latter does, it is true, present a very distinct problem. But perception of that fact must not hide other things from

<sup>1</sup> The following communications are comments upon the article by the Rev. John Tunis, in the September number of the REVIEW, upon "The Practical Treatment of the Problem of the Country Church."

our eyes. On the one side, the country *community* is often a good deal more than the church which is a part of it. And this community is a part of a larger social order to which both it and the city belong, and with which the part must be more or less associated in practical treatment. On the other side, it will be at least unscientific to assume that the contents of the phrases "country church" and "Christian forces" are equivalents." A complete estimate of the latter may far exceed the resources of the country church as it now exists.

2. The sociological structure of country towns and the consequent peculiarities of work in rural communities next claim the attention of the student of their problems. As the mollusk differs from the vertebrate so does the country town differ from the city. This difference has been practically ignored. For the country church is generally a reproduction in miniature of the city church. About all we have done for the country has been to borrow the inventions of the city, like Sunday-schools, Young Men's Christian Associations, Societies of Christian Endeavor, and the like, and carry them down through the larger villages towards purely rural districts with ever decreasing vitality, except it be in the case of the Sunday-school, which has more nearly universal adaptations. The trouble is that we have not rightly estimated differences in social structure. The country has not had enough original thought given to it leading to inventions of its own. To borrow another illustration from lower organic life, we have not given attention to comparative social anatomy and social physiology. Our therapeutics have been too largely dogmatic and empirical.

3. Therefore the need of the utmost independence of study, so that it be along scientific lines, must be emphasized. The most cherished ecclesiastical traditions may stand in the way of our apprehension of what the real teaching both of Scripture and the church itself is upon this subject of Christian polity. Nothing is more needed at the present time in our theological seminaries than a thorough course of lectures on Christian polity in the light of sociology. If I am not greatly in error, there is likely to come a great deal of light on these church problems both from this kind of scientific study and from practical work upon them. We shall get a better view of the New Testament polity if study and work force us out of the ordinary ecclesiastical lines of observation.

4. A single practical suggestion is all for which I have space left. The method of study here suggested, which the observations of the present facts will enforce, will probably point to a great

change in the distribution of Christian effort in country towns. The growing feeling that somehow ecclesiastical machinery is not specially adapted to its work is likely to receive confirmation and scientific explanation. As Mr. Tunis clearly sees, there is too much work for the present workers, and yet much more needs to be done. I am occasionally meeting people ready to challenge the whole system of the church that has fastened its ideas of sole or chief dependence upon various forms of congregational activity as the means of doing Christian work. Here and there an earnest Christian, under the sense of spiritual laziness into which he has insensibly fallen, neglecting in the abundance of public provision to feed his own family from his own hand, is half inclined to take himself and entire household out of both church and Sunday-school that he may come to his senses and arouse others about him through the meeting of his responsibilities in his own house. There is a vague discontent still wider spread, which may be turned against the church unless we anticipate its development. I look to a better distribution of our effort, especially in country towns, to help us towards their more efficient religious culture. But practical needs must be seen in the light of the largest sociological comprehension. For the problem is a social problem as well as religious. It is easy to say that the gospel immediately concerns itself with the individual and his moral state. But in its customary application, the remark is shallow and misleading. As has been well said, the individual simply as such is wellnigh inconceivable. We cannot know him by himself. We cannot deal with him by isolating him from his surroundings. They help make him. There come times, like those which mark initial steps, when we isolate him for a brief season and for some definite purpose, but it will not do to continue this process beyond its comparatively narrow limitations. We must touch him in his real life. Accordingly the home, the vocation must be taken into the account of the Christian forces, and each made to exert its full power over him. Since the home plays a much larger part in the life of country towns, having much more to do with the time, the labor, the thought, and the leisure of men than in city or village, and as the possibilities of the congregation are relatively lessened, let the home become a larger force in Christian nurture. And let any other peculiar features of the rural problem be duly noted and carefully treated. The Home Department of the Sunday-school sets the home at work in Bible study where the ordinary Sunday-school fails to reach it. But there is a larger and

more inclusive work still to be done, both within and without the range of the Sunday-school and other congregational forms of the church. Such supplementary study, counsel, and direction must be provided as will make the work of the church complete — complete in the views of truth she gives, complete in the range of forces and agencies she uses, and complete in the life her work shall reach. Next to lack of divine power and consecration, it is due to her present incompleteness in these various directions that the religious problem of the country church has grown to its present vast proportions. The broadest possible study, with thoroughly scientific methods, looking to readjustments by which the most harmonious and fullest uses of every possible Christian instrumentality shall be secured, is the first great necessity. Meanwhile practical experiments deserve careful consideration. But the best invention will be that which is intelligently guided by scientific knowledge.

*Samuel W. Dike.*

AUBURNDALE, MASS.

In offering the suggestions that follow, the writer wishes to state at the outset that he has no theories to advance. Every one of the different methods he ventures to mention has been actually tried by himself with greater or less success. And in very many cases, the more odd and impracticable the method seemed, the more fruitful it has been of good results.

One of the first things that a country pastor should settle for himself and the community is this: the church as a church must be *interesting*. By that is not meant that it must be the centre of amusements or entertainments, but that the church as an organization with Christ at its head must be, in all its service of preaching and song and ritual, a genuine source of the best kind of moral excitement. A country parish is of necessity much more in need of the best sensational preaching, for example, than the city parish. The pastor must occupy the position of stimulator far oftener than that of instructor. If he can furnish a community with the interesting phases of moral problems, he is making the church in the country a more powerful factor in its place than the same organization in the city, for he is making it the *one* centre of attraction in spiritual awakening. Whereas, in the city, there are many other forces competing with the church for attractiveness.

With this one idea of making the country church interesting, the condensed suggestions that are offered will explain themselves,



especially since, as has been said, the particular methods have all been tried, and, so far as can be judged, with the best results.

1. The Sermon in the country church.

Establish a sermon-printing fund, by having a special offering for it once a month. Print once a month (expense of printing will average not more than ten dollars for three hundred copies) the most practical sermon of the month. Have the copies at the church on Sunday morning for *free* distribution at the close of service. Put extra copies in the post-office, or in the stores of your parishioners, for free distribution. It will add much to the interest of the preaching to have the printed copies of the sermon that is preached ready for distribution on the same Sunday that the sermon is delivered. It is hardly necessary to say that the printed sermons should be short, and plainly intelligible to the community at large.

The value of this experiment, as tested by over a year's practice, proves conclusively to the writer that the pulpit can wield a tremendous influence with printer's ink.

2. The Choir in the country church.

The pastor should be the choir leader. He should as soon think of letting a church committee manage the pastoral prayer in the morning service, or take charge of the invocation, as to think of letting the service of song be directed by others. All this will be denied, and declared impossible and impracticable. But if the relations of the pastor to the choir cannot be of the most intimate character, something must be wrong in the whole idea of the service of song as a service of worship. The seminaries should train the students to a practical knowledge of church music and its direction. The writer has for two years rehearsed all the church music with his choir, and one of the most pleasant parts of the Sunday service is the personal part which he himself claims it is his right and privilege to take in singing with the choir as a member of it, and its director. All this means work and time in work. But that is what the ministry means.

3. The Week Day Service in the country church.

Use every part of your available material for this service, women as well as men. Try the experiment of sending out, two or three days before the evening for the service, a dozen or more postal cards to those members of the parish who are never seen at the meeting, giving them a cheerful invitation to help you with their presence. Ask three or four more to be ready with a list of hymns to sing. Make it a point to bring to the service everything

cheerful. Ask one or two others to bring in some helpful scrap of news or a quotation from some well-known author and read it. The methods of varying this service are wellnigh endless. Do as little as possible yourself; or, simply do your share. It is the meeting of the church. It is for them to give, as well as to get, at that service. Throw the burden of the entire service on the church.

4. The Sunday Evening Service in the country church.

The most interesting service which the writer has been able to arrange has been something like this.

A voluntary on the organ, assisted by a violin and cornet. This is not available, probably, in most country churches. Then a service of responsive reading and prayers for the congregation, followed by two or three familiar hymns. Then a short prelude on historical events of the past week. For example, a talk on the Chinese bill, and the main incidents in the life of General Sheridan. After that, a short sermon, in a series which has been mapped out for twenty-five Sunday evenings, the general subject being "The Person of Christ as shown in his own thought of Himself," from John's Gospel. Sermon never over fifteen minutes in length. The entire service thus arranged is not over an hour and ten minutes.

The principal practical suggestion applicable to any country church is the use of the historical Prelude, touching on two or, at the most, three of the important historical, social, educational, or religious events of the world during the week just past. It will be found that the Prelude, if managed with brevity and discretion, will attract, by its ever new interest, a large number of people who would not come in to an evening service even to hear a written sermon. Promptness and brevity in all the parts of such a service will ensure its interest. Slowness and length will ruin it. Such a service must be suggestive, not exhaustive.

5. The Blackboard in the country church.

The blackboard may be used to good advantage in a number of ways. For example, the text and the main points of a sermon plainly printed, and the board placed in full sight of the congregation. Or the points put down as one goes on with the delivery. This, however, is not so practicable, though it can be used sometimes with good effect. The use of a blackboard as an indicator of what is going to be said on a Sunday or week-day service will prove its best use, as may be found out by a judicious handling of it. This rule may safely be laid down: The excessive use of any

such expedient cheapens it. The occasional use keeps up the interest.

6. The Pastor in his relation to the country church.

A pastor in the country cannot know his people too well. As a general thing, country people are less demonstrative than city people. They will let the minister know less about them in a given time. To preach to them, however, he must know them, and to know them he must meet them as much as possible. In many country parishes it is possible for a pastor to become personally well acquainted with every member of the parish in a very few years. The writer ventures, with some reluctance, to mention one method which he has tried to solve the, to him, vexing question of parish calls. He obtained the permission of his people to board around with them, one week with a family at a time, lodging and taking breakfast in his own home, and going out to dinner and tea. This plan was continued one entire winter, and nearly twenty families received their pastor into their homes, not as a guest, but as one of the family. One of the best things about this experiment was the opportunity it gave for visiting and getting acquainted with the *men* in the community, as they very seldom failed to be present at meal times!

Whatever may be said or thought in criticism of such an attempt on the part of a pastor to get a knowledge of his people if it were possible to put such an experiment into general practice, the result in the case of this personal trial was gratifying to the pastor in the extreme. It gave him an opportunity to know the people in their home life, and strengthened the bonds of affection and interest between them.

Still other more general methods might be mentioned by which the personal knowledge of the parish could be increased, but the limits of this paper demand brevity. It is the opinion of one who has given much time and study to the personal relation of pastor and people that nothing will sustain the interest in all things belonging to the church like a most thorough (it need not be said not impertinent) knowledge on the pastor's part of what the people in his parish are doing, reading, and thinking.

7. Special Pulpit Methods in the country church.

After all, the strong centre of attractiveness in the country church must be the pulpit in its distinctive sermon work. And the country pastor may well devote a large amount of time to the careful preparation of preaching material, not fearing to depart from the ways of the fathers; for there is no place where new

things may be more successfully and fearlessly tried than in a country church. (This is contrary to general tradition.) In the large majority of cases, novelty in methods, combined with a genuine love of men and consecrated common sense, will be acceptable. There must be a change in pulpit methods before the country church will assume in the community its right place and distinctiveness.

Two suggestions out of a number tried are offered for criticism or adoption.

(1.) A method called by the writer "The Continuous Impression" method. Begin a subject in the morning sermon, expand it to a certain point, and then leave it for people to think over, finishing it at the evening service. This method is capable of a large variety of uses. The story or allegory may be employed, one chapter in the morning, second in the evening. This, like all such unused methods, must be used with caution. It is, of course, liable to abuse. But so is every kind of preaching which follows one line of development. In preaching, there is no safety from dullness or eccentricity except in endless variety. And any bright, wide-awake preacher in any country parish could use the continuous impression method, now and then, with the confidence that it would succeed.

(2.) The Illustrative Method. That is, the use of actual objects to illustrate points in a sermon. Bring into the pulpit flowers, leaves, stones, natural or manufactured articles, in short, any small object, easily handled, and hold it up where the congregation can see it. In making use of this method more than ten different times in Sunday morning services, the writer has always been sure of the closest attention, especially on the part of the children. There is a large field here which the pulpit has not cultivated at all. It is legitimate, *not* sensational in any bad sense, and practicable for any pulpit, city or country. It would not be surprising if the preacher of the future called back the gospel-hardened, indifferent, jaded hearers in all the churches, and especially in the country churches, by the free use of the Illustrative method. All people are children in their sensitiveness to appeal through the eye. The race will always look at pictures. And an illustrated gospel in illustrated preaching would introduce an element of interest to the church which would not fail to feel it, and respond with increased attendance and sympathetic enthusiasm.

The church of Christ can be made the most interesting organi-

zation on earth. It must be made so, or it cannot do its full and legitimate work in the country. It is with the firm conviction that new methods and generous plans can be adapted to the Christian Church, that the pastor of one small parish offers, very modestly, a small part of his own practical testing of ways and means in the attempt to solve the problem of his own country church.

*Charles M. Sheldon.*

WATERBURY, VERMONT.

The invitation by the editors for publication in this REVIEW of brief communications from those concerned in the subject proposed, "The practical treatment of the problem of the country church," ought to meet a hearty response. The public discussion of this question is not at all commensurate with its importance. The flow of life towards large towns and cities has attracted attention to the treatment of the problem of the city church. It has resulted that the pastor and people of the country churches have been isolated from helpful coöperation, and thrown back upon their own fertility or want of fertility of resource. Hence there is present need of thorough study of the conditions of church work in the country town.

The paper on this subject in the September number of this REVIEW is valuable in suggesting ways of arousing in the country mind what is sadly needed, a "church-consciousness." Individualism divides the energies of the country church. The principle that we are "members one of another" is dimly recognized in most country towns. The dangers lie in a direction the opposite of formality and churchism. This weakness may, if wisely directed, become the strength of the country church, for consecrated individualism is stronger than unconsecrated collectivism; still there is need of constant reinforcement upon the country church of the great truth that "Jesus came preaching the gospel of the *Kingdom*."

But while the above-mentioned article is suggestive as to principles and methods of creating the "church-consciousness," it needs to be supplemented from certain points of view which it does not take.

Exhaustive treatment being out of the question in a brief communication, I shall confine myself to hints along two lines of thought, as to the pastorate, and as to methods of work.

1. As relates to the pastorate. Permanence of the pastorate is

a crying need of the country church. Study of any Year Book or ministerial vital statistics will show that the country as compared with the city pastorate is much the shorter. Before the recent rapid growth of cities and large towns, the country pastor was settled for life, or for a long period of years; but now the same causes which have depleted the country towns have effected a shortening of their pastorates. The evil effects of this change upon the religious life and tone of the country church are apparent to any one familiar with the facts.

The restoration of the religious life of the country church is in the power of a consecrated ministry. Let the country pastorate be more than what it too often is, a mere stepping-stone to a city pulpit, or the quiet retreat for that pastor the enthusiasm of whose life has been spent in larger fields. The noble consecration which sends a young man to the home or foreign missionary field, if turned toward the depopulated and almost discouraged rural town, would furnish him a life-long inspiration to work far from the quicker life of our centres of population.

The country parish is often recommended as affording a young pastor the needed opportunity for study and reflection. This prevailing notion is founded on wrong conceptions of the nature of the work to be done in such a parish. If he covers the field there is work enough to require the whole time of the minister. Instead of looking forward to so-called larger fields, let him devote his talents and his skill toward solving the problem of the country church. No treatment of the problem from without can repair the wastes made by the half-heartedness or the unfaithfulness of the pastor himself. Let him "abide in the calling wherewith he was called," devoting to it the strength and enthusiasm of his life.

A pastorate of such a spirit and permanence would radically correct many of the evils of the country town. It would produce truer conceptions of the aim and principles of Christianity; it would make religion seem more manly, honorable, and attractive; it would partly arrest the depopulation of the town; and it would make the pastorate itself "loved at home, revered abroad."

Given a consecrated and a permanent ministry, the remainder of the problem is largely one of methods varying according to different local condition.

2. As relates to *methods*, I would suggest two which ought to be used in any rural community. First, ministry to the individual. One peculiarity of country people must ever be borne in mind, and room made for it, — their dislike of much organization;



they love personal liberty, and do not like to "bind themselves." Neglect of this peculiarity has made certain the failure of some forms and methods which have been copied from city churches. While the city pastor must lead masses and manage organizations, the pastor of the country church must deal more directly with the individual. This work, "hand-picking" as it has been aptly called, requires time, talent, and tact. Hence the need of an able, enthusiastic, and permanent country pastorate. It is no sinecure, but requires the fire and energy of manhood at its best.

As a means of reaching the individual, the neighborhood meeting must occupy a prominent place. The pastor must betake himself to the back neighborhoods regardless of his own comfort. There let him gather together the people of the district into a private house and talk to them as friend to friend about the "unsearchable riches." He will find numbers who seldom or never attend church, and they will give him a cordial welcome appreciative of his coming. Nothing less than this face to face individual work can reclaim these back neighborhoods, which are frequently the retreats of the worst forms of iniquity.

A second method which ought to be employed in every country town is the "Church Wagon" or "Gospel Sleigh." Large wagons or sleighs are run from different parts of the town to convey to the church all who will avail themselves of the privilege. This plan has passed beyond the pages of the "Christian League of Connecticut," and is in successful operation in some of our rural towns. Distance and lack of conveyance as often as lack of inclination are the reasons for non-attendance at church. Children are growing up to manhood and womanhood never receiving the instruction of the Sunday-school, while in most cases they will attend if only they have the opportunity. If they come they must be brought, and thus the "Church Wagon" becomes a most important factor in the practical treatment of the problem of the country church.

As this plan necessitates some expense, it is recommended that the local church devote part of its benevolent contribution to this object. But as many country churches are unable to bear this expense, aid must be extended from outside. Here is an opportunity for missionary contributions that will be like "bread cast upon the waters," for as the flow of population from country to city is likely to continue, the city churches would "find it after many days" in the persons of those coming to them from country towns, and who will have been Christianized by more thorough work in those towns.

These are but a few out of many suggestions that might be offered touching the problem of the country church. There are methods more radical which must some time be adopted. For instance, the sectarian divisions in numerous country towns are the constant foe of aggressive work, and a heavy drain upon the financial resources of the towns. But there is little hope that these divisions will be healed in the country as long as they exist in the city. The "practical treatment" requires action in view of existing conditions.

It is to be hoped that attention will be increasingly called to the problem of the country churches, and able men be led to give their lives to this ministry, until these churches shall recover their former vigor and influence.

*M. J. Allen.*

ASHBY, MASS.

Said a brother minister to the writer of these notes at the close of an eloquent address on *The Work of the City Church*: "O that one would give me some ideas that would help me to do more for my little country church!"

Coming as these words did from my brother's heart, they voiced the longing of many country pastors. The writer hopes that the suggestions in this and the previous number of the *REVIEW* may in some measure satisfy these longings.

#### I. EXTERIOR HELPS.

1. *Church Recognition.* — The feeble country church needs the help of her larger and stronger sisters.

There are many country churches in Massachusetts to whom the fellowship of several stalwart town churches would be a great spiritual boon. The writer knows of one conference in Massachusetts which, with a single exception, is composed of very weak churches. Adjacent to this conference is another one — large, unwieldy, and made up of strong churches. What better, what more Christlike way to help these weak, struggling branches of Christ than for several of the stronger ones to sever their present fellowship and join themselves to the fellowship of the feebler. The town church owes this help to the country church. The former derives not a little of her life and vigor from the latter. In the case aforementioned the town churches should allow no reasonable sacrifice to keep them from uniting with the feebler ones. These feebler churches are for the most part the mothers of New England

Congregationalism. Love to Christ's Church and loyalty to the heroic past demand some such action as we have suggested.

Another way in which the town church can give help to her feeble country sister is by spontaneous acts of Christian fellowship. Let two or three brethren be sent by the town church to the Sunday or mid-week service of the country church, in order to convey to the same her messages of Christian cheer. Let us suppose that some church in Brockton sent such a representation to the weak church in Carver, or the church in Park Street, Boston, to her feeble sister in old Duxbury. What an influx of courage and hope would be felt in these churches were such a course pursued! What a genuinely Christian method for discharging the fullness of a great church's life into the emptiness and barrenness of her feeble neighbors!

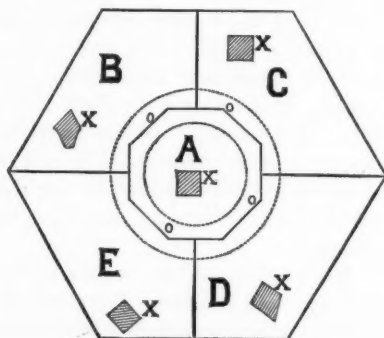
2. *Ministerial Recognition.* — The country pastor is too often severely let alone by his town brother. The result of this ignoring policy is hurtful to the country church. It debars her minister from much that otherwise would be uplifting, stimulating, and strengthening to him. It leaves him to contend alone with the meagre, monotonous, and depressing influences of his surroundings. His buoyancy and vigor often become drained by this ecclesiastical ostracism. Naturally his congregation fail to receive from him that inspiration so necessary to their quickening. Their spiritual life becomes dwarfed and weakened. Now anything that will give fresh impulse to the pastor will, through him, arouse his people. The writer speaks from experience when he says that there would be a quickening of new life in the country pastor were his town brethren to give more substantial recognition to him. Let the city pastor break through the ecclesiastical traditions that hold him, and exchange pulpits with his rural brother. If this be not always practicable (and very often it is not), let him arrange an exchange for the mid-week service. Many blessed spiritual results would follow from this intercourse, — not the least among them being the encouragement given to the country pastor and his flock.

## II. INTERIOR HELPS.

1. *Local Religious Work.* — A church to be truly helped must be trained to help herself. It is often assumed that the country church has no field for Christian work as has the city church. Therefore, in order to develop spiritual growth in the way of service, endeavors have been made to enlist the interest of the country congregation in the missions of the city, nation, etc. Rightly

directed are these endeavors, but the assumption upon which they are based is wrong. Most country churches would have plenty of local Christian work to do, were they aroused to do it.

The following diagram will assist us in developing our thought:



A represents a country town bordered by other towns, B, C, D, and E. In each town there is the central village X, in which the country church is located. On the borders of A, and including parts of the other towns, is the Missionary Belt O, O, O, O. This belt is three to four miles from the central villages, and varies in breadth. In it are several hamlets and scattered farm-houses. Possibly three or four schoolhouses and an entertainment hall may here be found, but no church or chapel for religious service. Most of the people have no conveyances, and those who possess them are too spiritually sluggish or dead to use them in getting to church. Hence, very few out of the three hundred or more people in this belt attend church.

Do we not accurately describe this border region when we call it the Missionary Belt of the country parish? Into this belt the country church must send the Glad Tidings. The pastor must lead. To visit the homes of the people and make them feel that he is their friend will be his first work. Let him also visit the schools and become acquainted with the children. By so doing the first link in that chain of Christian influences which the country church would throw about these people will be forged. On the basis of this friendly visitation let announcement be made that religious services will be held in some hall, schoolhouse, or home. Several of the church-members and a choir of the young people should accompany the pastor to this meeting.

Members of the congregation who cannot actively engage in this work can help it on by furnishing conveyance in their private carriages. This work, however, must not stop with the holding of meetings. Connection must be made with the regular church services. This can be accomplished by running barges to different parts of the belt. Such barges have already been successfully operated by many of our country churches. Methods like these, rightly and faithfully employed, will wonderfully tone up the spiritual life of the church, and add many redeemed ones to the family of Christ.

This Missionary Belt can be the more effectually evangelized by the coöperation of the neighboring churches B, C, D, and E, in this work.

The local conference can do much in helping its own weak branches by appointing three or more pastors to make a visitation of them, and to hold gospel services in their churches. This has been successfully done in many of our rural districts, and blessed spiritual results have followed therefrom.

2. *Local Secular Work.* — Here is a large field of usefulness. The social and intellectual condition of the people makes a legitimate demand upon the help of the church. The church should enter heartily into the establishment of a library and reading-room, of a course of public entertainments and lectures, of a gymnasium and evening school, of a musical and literary society, whenever these are necessary and practicable. In his former parish the writer was personally interested in the formation and operation of a reading and amusement room, a musical society, and an evening drawing-school. By these means he was brought into close contact with all classes of young people. They found that he was interested in them, and they responded to that interest by attending the church services. Those acquainted with the scanty privileges of many of our New England villages will readily appreciate the necessity of some such work as we have suggested, and will hail with delight any plan which will help them in getting closer to, and winning the confidence and affection of the young people. In making these brief suggestions we simply wish to emphasize what has already been touched upon in Mr. Tunis's article.

3. *Outside Religious Work.* — Another way by which the country church can be spiritually strengthened in the helping of others is found in the different missionary objects which appeal so urgently and so pathetically to Christian people. The Flower,

Paper, and Children's Missions of the city are too well known to need description. The country people can easily give aid to any one of these causes. Especially fitted are they for entertaining, for a few weeks in the summer, the little waifs of our city. Let the pastor give especial emphasis to these missions in the spring and summer. Let him not seek his information solely from books and pamphlets, but let him personally visit, under the guidance of a missionary, the neglected and poverty-stricken portions of the city. By this personal contact with the sufferings of the poor his heart will be filled with an intense enthusiasm in, and devotion to, this work. He cannot but speak words that will touch and arouse his people when he pleads from out his own experience for the needy ones of the great metropolis. During the fall and winter the pastor may present the home and foreign fields to his congregation. By the use of maps and diagrams, by the occasional presence of a missionary, the pastor may develop a genuine and intelligent sympathy with the vast missionary work at home and abroad. Hard and unremitting toil will be required of the pastor in order to effectively secure the active coöperation of his people in this most blessed labor; but when this has been done he will find his church animated with a new spirit. All consciousness of the littleness, the meagreness, and isolation of their life will be lost in the grandeur and sublimity of doing something to help on the advancement of Christ's kingdom in the world.

4. *The Church Superintendent.* — There is one more plan which we would like to suggest, and which we firmly believe would accomplish great things for the country churches, namely, the employment of a church superintendent. In many portions of New England there will be found three or four very weak churches whose parish boundaries are contiguous. No one of these churches is able to give a salary of more than six hundred dollars, and some of them find it exceedingly difficult to raise the small sum of four hundred dollars. In consequence of this inability these churches have no settled pastor, and often have no regular preaching services. The spiritual and moral condition of these churches and parishes may be easily imagined. Now let the local conference, with the consent of these four churches, select a wide-awake, able, and thoroughly consecrated man, and appoint him superintendent over them. A good salary could be paid him, and a parsonage, centrally located, could readily be secured. The young men of our seminaries would, no doubt, be willing to assist in this work if their expenses were paid. With such a corps of laborers, the



superintendent could man each church every Sunday. For the mid-week services leaders could be appointed, and he himself could take charge of each church meeting in turn. This is a very meagre outline for a topic so important. We hope that some one will present a fuller treatment of it at no late day.

In conclusion, the writer would say that these plans are only plans. They will not work of themselves. Only as the spirit of a Christ-possessed man is breathed into and works through these plans will they live and bear fruit.

*Charles Loveland Merriam.*

PATERSON, N. J.

## EDITORIAL.

## THE CHURCH SEASON.

It is evident that the church can no longer command the year for the prosecution of its work. Like everything else the church has its "season." The annual summer disturbance is becoming more serious and more extended. Few city or suburban churches can count upon more than eight or nine months of the year for regular work, while with some the time is practically reduced to six months. And the country churches, from various causes, — chiefly from the invasion of the country by the city, — lose at least two months, which for natural reasons are the most valuable of the year.

It by no means follows that the interruption of church work causes a corresponding loss to Christian life or even to Christian activity. The summer offers peculiar opportunities for those kindly and delicate ministries which express Christian thoughtfulness and sympathy. It gives constant occasion for the expression of that rarest of virtues, Christian courtesy. The interchange between city and country, travel at home and abroad, relief from the routine of ordinary cares and duties, the freedom of an open life, all these circumstances are favorable to the natural and easy contact of a Christian man with his fellow-men of all types and conditions. He can at least observe much. Possibly he will grow in wisdom; certainly he will gain in charity. We believe that it is upon the whole to the advantage of our churches that the social disturbance of the summer is so general, but the church as an organization must suffer unless great care is taken to adjust its common life and work to the new condition.

We speak of the adjustment of the church to this change in outward condition, because we are convinced that it is a mistake to attempt to force the work of the year into the time which is really at the use of the church. We gain nothing by methods which are violent or simply intense. The best results come through the repose of a serious purpose, and the steadiness of a glowing enthusiasm. Not infrequently the transition attending the recovery of the church to its regular work is too sharp to be effective. The pastor in a natural eagerness and impatience introduces plans which meet with a disappointing response. He has struck above the mood of the congregation. He has made a false start. Promptness in action is entirely consistent with the allowance of a sufficient time for the regathering and reuniting of spiritual energies. Let the pastor first reestablish the personal relations between himself and his congregation, let him re-awaken their spiritual life, then let him present his plans for work, and they will be caught up with an enthusiasm which will make amends for all seeming delay.

The shortening of the church year suggests the advisability of certain changes in the arrangement of its work. One change would be in the

course of Biblical instruction. At present the courses of Bible study are arranged for each Sabbath of the year. Let this arrangement stand. There are Sabbath-schools which have a continuous session. Some are suspended in the summer; others in the winter. No system could be devised which would meet the case of all churches. Each church, therefore, must modify the existing system to meet its own circumstance. If a Sabbath-school is in session but nine months in the year its course of study ought to be made to conform to its session. A course should be selected out of the one in general use, or a separate one should be prepared. We notice a growing tendency on the part of the churches to make use of modified or supplementary courses of instruction. These innovations take the form of Bible Readings, like those prepared by Professor Harper for the Golden Rule, or pastor's Bible classes with a wide range of subjects, or, as in some schools, of entirely new courses. Ultimately the churches must take the whole matter of Biblical instruction into their own hands, proportioning the amount of material to the time for study. As the study of the Scriptures, and of the church in its life and doctrine, becomes more serious and intelligent, we see no reason why it should not be arranged with reference to actual working time, like the curriculum of a school or college.

Another change would affect the church in the time of its special evangelistic work. So far as the churches devote any time directly to work of this nature, they usually select the week, known as the week of prayer, for a beginning. But for many reasons this is the most inconvenient of any in the whole year, beside having the disadvantage of postponing the work to a later date than is expedient. Why should not the season, so peculiarly adapted to evangelistic purpose, both in time and in spirit, be taken, namely, the Advent season. What more appropriate time for the proclamation of the glad tidings than the weeks which precede the celebration of the birth of Christ? What more serious time than these same weeks which are equally associated with the thought of his second coming? We believe that a definite spiritual advance might be made by the non-liturgical churches, if they would adopt the Advent season as the special time for evangelistic effort. Such a course would surely secure a considerable economy in time. It would anticipate the somewhat demoralizing effect of the Christmas holidays. It would give a true meaning to their joy, and make them the fit preparation for the duties of the incoming year. And it would allow the after months of the church year to be used for the spiritual discipline of the church, and particularly for the training of the younger members in the duties and privileges of church-membership. It would give a sufficient time and a fit time for that much needed institution in every church — a pastor's training class.

Still another change has to do with the benevolences of the church. The system of weekly offerings, which is now in quite general use, presupposes the entire year for the working of the plan in detail. True, the

pledge at the beginning of the year is assumed to provide for all absences and all interruptions. But we suspect that this assumption hardly holds good under the long interruption of the summer vacation. It would seem to be inevitable that a considerable part of that which was not collected week by week would be lost. Some revision or modification of this plan of benevolence — which is by far the best which has been devised — appears to be necessary. The plan might easily be adjusted to a shorter year, or special collections might be taken to supplement the regular amounts pledged and collected.

The present system of church work is based upon the idea of uniformity and continuity, as illustrated in the use of the International plan of Bible study, and in the use of the plan of weekly offerings for benevolence. But the fact of uniformity and continuity no longer remains. The churches are not alike in their local conditions, and the time is no longer unbroken. It is useless to adhere blindly to methods which have no support in fact. The controlling factor is the actual life of the given church. Let this be studied and the time at its disposal be carefully measured and faithfully utilized, and we may expect to find the spiritual power of the church better distributed and more effectively employed. What then becomes the regular work of the church may be supplemented by work adapted to the season of interruption. A church may provide for its summer work, satisfying all reasonable claims which may be made upon its spiritual ministrations, and neglecting none of those activities or charities which know no times nor seasons.

#### ELEMENTARY EDUCATION IN ENGLAND AND WALES.

SINCE the article in the September number of the REVIEW, on elementary education in England and Wales, was written, a minority of the Royal Commission have presented their objections to certain recommendations of the majority, especially in relation to religious teaching in schools, and to increased support of voluntary schools from public funds. We again call attention to the subject, because the same problems, in other forms, are the perplexing elements of our own common-school system.

The majority advise that religious teaching should be made compulsory in all board (that is, public) schools, and no longer left to the option of the school boards of each district. At present, the local boards may determine whether or not there shall be religious instruction in the schools under their care. As matter of fact, the great majority of boards provide such instruction. Out of 391 school boards, only 33 give no religious teaching. Out of 3,720 schools reported, only 102 give no religious instruction. It is now recommended that all the boards be required to supply religious teaching. The reasons given are, that, the importance of the religious instruction of the young being almost universally admitted, only the public schools can give it to the largest number of chil-

dren, many of whom, and those who need it most, would otherwise receive none at all. The majority, therefore, advise a thorough-going system of inspection and examination in respect to religious teaching. The minority do not demand that all schools should be completely secularized, but only desire a continuance of the existing arrangement, by which the school board of every district determines for itself whether or not it will make provision for religious teaching. The minority has more faith than the majority in the efficiency of other agencies, and especially Sunday-schools, for the religious instruction of children. It is estimated that there are in the Sunday-schools 3,173,000 children (sixty per cent. of the whole number) between the ages of seven and fourteen; and in the public elementary schools there are 2,944,170 children of that age. Some persons oppose the use of public schools for religious teaching, on the ground that the Church, and not the State, should be responsible; that otherwise, in many cases, the teaching of the Bible would be committed to unworthy persons. It seems likely that the present status of local option will be maintained, as meeting all conditions more satisfactorily than the extreme either of secularizing schools, on the one hand, or making religious teaching compulsory on the other.

It should be added that there is a so-called "conscience clause," which both the majority and minority would retain, the effect of which is that parents who conscientiously object to religious teaching in the forms adopted may have their children excused from attendance on religious observances and instruction.

There seems, then, to be no disposition on either side to diminish the amount of religious teaching, and a decided disposition on the part of the majority to increase the amount and require a more careful attention to it.

In this respect, the conditions are quite different here. But little reliance is placed on public schools for the religious training of children, and there is a strong pressure from certain quarters to dispense with existing observances, which are declared to be merely formal and perfunctory. Definite changes, however, will be made, if made at all, only by local action on the part of towns and cities acting independently, or, at the most, of States. It cannot be proposed that the place of religious instruction in schools shall be determined for the whole country.

There is in England a demand, on the part of some who contribute to the support of voluntary schools, that they should be exempt from taxation for public schools, or that grants should be made which would put the voluntary schools on the same basis of financial support from the State as that of the public schools. In other words, the request is made that voluntary schools be supported by the State, but the control left in the hands of the various religious denominations or churches with which they are affiliated. This claim is urged on the ground that the supporters of voluntary schools have to pay, in some places, a double tax, and in other places, where no public schools exist, have to pay the school tax of

the whole community. The majority of the Commission indorse this claim, the minority oppose it; and this is the question most urgent in the approaching election of the London School Board.

The minority object on two grounds: first, on account of the religious difficulty of directly subsidizing schools where varying theological dogmas are taught, and where the teachers are limited by distinct denominations; and second, on account of the still greater difficulty of giving local aid without local control. If the taxpayers of a locality were taxed for the support of denominational schools they would rightly demand some power in the management, yet it is this power which the present managers consider the chief advantage for which they are willing to bear the burden of their voluntary contributions.

One plan which meets some favor is that grants shall be made to all schools, both voluntary and public, on the basis solely of efficiency in secular education without any regard to religious peculiarities. This plan would seem to be exposed to the same objections as any other, that taxpayers are really supporting denominational schools.

There is an instructive lesson in all this in respect to the demands likely to be made by Roman Catholics in this country that they shall be exempted from taxation for public schools because they provide for the education of their children in parochial schools. In England the voluntary schools preceded the public schools. They had long occupied the ground when board schools were introduced. The attendance on voluntary schools is greater to-day than the attendance on public schools. An immense amount of influence is behind the denominational schools, especially of the Church of England. And yet the proposal is strongly, and in all probability will be successfully resisted to release the supporters of voluntary schools from their full proportion of rates for the maintenance of the board schools. In this country, parochial schools include at present, and if confined to Roman Catholics can never include more than, a small fraction of all scholars. So long as common schools give to those who attend them a good elementary education, there would seem to be no safe course open but to tax all citizens alike for their support, with freedom to establish schools at their own charge which provide religious instruction also.

The majority and minority of the Commission disagree concerning technical education only in respect to its methods and proportionate place.

#### THE ALLEGED PROSPERITY OF THE AMERICAN BOARD.

THE "Congregationalist" for September 13 has the following leading editorial:—

"Whatever differences of views may have existed as to methods in the work of the American Board, all right-minded people have the opportunity to rejoice that, so far as pecuniary income is concerned, the past year has been one of



great prosperity. Though the receipts for August this year were but \$61,164, against \$67,810 last year, the income for the entire twelve months, closing September 6, 1888, was \$540,921, against \$465,372 for the year 1887, which is an increase of \$75,549. The receipts for 1888 are : donations, \$394,568.37 ; legacies, \$146,352.84. The figures for 1887 were : donations, \$366,958.40 ; legacies, \$98,414.59."

This paragraph shows a misapprehension of the issue between the conservatives and the liberals. A question of the rights of a portion of the Board's constituency, and especially of the "rights of young men in the missionary service," is transformed into one of "methods of work."

But, letting this pass, we are unable to find in the figures presented the evidence of "great prosperity." If the suggestion were that the present majority of the Board may rejoice in the disposition shown by many of the minority not to withdraw their contributions from its treasury, however aggrieved they may be by its policy, or if the congratulation related to the large gain in legacies and the success of the very special efforts of the management to keep the Board from debt without expending, as a year ago, \$203,128.27 from the Otis and Swett legacies, we could at least understand the basis of felicitation. But from the point of view of "all right-minded people" the occasion for special rejoicing is not so obvious. Such persons, we imagine, are apt to do some sober thinking before they give way to exultation. The Annual Report will, doubtless, show many reasons for gratitude, but not, we think, the signs of "great prosperity." If we turn back five years, we find that the present receipts of the Board, from donations, are but \$1,248.99 in advance of what they were in 1883, although the churches increased in number from 3,936 to 4,404, their membership from 387,619 to 457,584, and their benevolent contributions from \$1,383,685 to \$2,095,485. Looking still further, and marking the year 1878, we observe that in ten years the advance is but 23,765.22, although the number of churches has risen from 3,564 to 4,404, and that of members from 365,595 to 457,584. Is it "great prosperity" for a society to do little more than remain stationary while its constituency is thus enlarging? We should suppose that some such special rejoicing would seem not wholly unreasonable on the part of our Presbyterian brethren of the North. In 1878 they report,<sup>1</sup> from donations, \$428,768.49 ; in 1883, \$521,369.60 ; and in 1888, \$732,880.27. Here is a steady gain from the source which must always be the main reliance, and it shows gratifying progress, — but does it not make the phrase "great prosperity," as applied to the financial administration of the Board, seem rather excessive? Lest we should be reminded that the Presbyterians have been celebrating a centennial, we

<sup>1</sup> Our figures are taken from the Reports of 1878 and 1883, from the abstract in the Minutes for 1888, and from statements in the magazine *The Church at Home and Abroad*. Perhaps some slight deductions should be made for small interest accounts.

would add that their aim the current year is to raise one million of dollars. The following table is instructive : —

		1878.	1883.	1888.
Presbyterian Board	{ Donations	\$428,768.49	\$521,369.60	\$732,880.27
	{ Legacies	\$ 32,915.81	\$126,933.59	\$162,724.53
American Board	{ Donations	\$370,803.15	\$393,319.38	\$394,568.37
	{ Legacies	\$104,360.86	\$121,072.66	\$146,352.84

Within the past decade the American Board has received two exceptionally large legacies, whose use has been wisely distributed over a term of years. We subjoin another table showing the total receipts of the two societies for the years already designated : —

	1878.	1883.	1888.
Presbyterian Board . . . . .	\$463,851.66	\$655,588.19	\$901,180.80
American Board . . . . .	\$482,204.73	\$591,488.67	\$666,239.34

In considering the relation of the Otis and Swett legacies to the "prosperity" of the Board, it should be borne in mind that they now enable this Society to do a work requiring an expenditure of about \$112,000 beyond the income over which "all right-minded men" are said to have now "the opportunity to rejoice." At the present rate of expenditure, these legacies will be exhausted in less than four years. Unless during this time the treasury is again similarly reinforced, there will be needed annually, in order simply to keep up present work, an advance upon the present year equal to about five times the total increase of donations for the past ten years.

Another fact may demand attention. The expenditure for the year is about \$13,000 less than for the preceding year. We wait for the Annual Report before forming an opinion of the meaning of this fact.

A much more serious matter than the financial outlook is the supply of missionaries. The statistics of the American Board for the year are not encouraging. It has appointed from all the theological Seminaries of the country but four missionaries, namely, one from a Western Methodist University, one from Yale, two from Chicago.<sup>1</sup> This is a very meagre result, especially in view of the large number of men who were fired two years ago with missionary enthusiasm. Nor is the report of ordained men that have been sent out much less suggestive of failure. To the great fields of Turkey, India, Japan, but one new missionary has been sent, although six missionaries there have died or resigned. In lands where the work calls for the wisest and most aggressive prosecution, by thoroughly educated ordained missionaries, the service is weaker than a year ago. China receives but two men, Africa three, Micronesia one. One

<sup>1</sup> We learn that two other appointments of missionaries have been made : one, from Scotland, has gone to South Africa ; the other is a graduate of Andover Theological Seminary, 1883.

unordained teacher is sent to India, to take the place of the late Mr. De Regt. Here, again, a comparison with the Presbyterian report is unfavorable. The Presbyterian Board has sent out sixteen ordained men; the American Board seven. Nor is the contrast relieved by taking into account the whole force put into the field. One society has sent forty-nine recruits; the other twenty-six, and this to a service from which at least one half as many have been removed by death or resignation. Several of those sent out the past year were appointed earlier. The greatly reduced number of appointments of missionaries during the year just closed means diminished resources in men for the year to come. This is not due to lack of effort to secure recruits. The Secretaries have visited, as usual, leading Seminaries; but they found no response from the students. The latter knew too well the story of the treatment which young men received who applied in 1886, and they recalled the deliberate rejection, at Springfield, of a resolution, moved by an honored teacher, affirming that a missionary of the Board may have the same liberty of thought that is granted by the Congregational churches to their pastors.

We are obliged to add a further fact. The impression has been made, in a variety of ways, that the present policy at the Rooms is degrading the quality of the service; that men of thoughtfulness, individual energy and enterprise, are likely to be hampered rather than encouraged in their work; that the inquisitorial spirit displayed in the examination of candidates is manifested also in a control which savors too much of centralism and arbitrariness. The impression may be too strong, but unfortunately the record of the past few years is not helpful to its obliteration. And whatever in this regard is true or false, or only partially correct, we cannot disguise the fact that the present management of the Board seems to have lost its hold upon the men whom, of all others, it needs, — the brighter and more effective men in several, at least, of the Seminaries most important to it for its supply of missionaries. It may be that, in spite of what we regard as prejudicial to its success in securing men, and without any change of policy, the work of recruiting will be carried on prosperously the coming year. We know much of the pressure that urges consecrated men into the missionary fields. The calls are urgent, the opportunities the greatest and highest, the comradeship noble. Even such barriers as the Board has recently set up may be overleaped. But this is not likely to happen. Calm reflection only deepens the sense of the wrong that has been done. A man's liberty to follow Christ in his thought as well as in his life is something that the purest zeal of consecration does not diminish. The Board has no other so serious question before it as this: What is to be its policy toward the awakened Christian thought and consecrated life in our higher institutions of learning?

## JUDGE ALLEN'S DECISION.

IN November, 1886, though carefully abstaining from discussion of the questions raised by the prosecution of the accused Professors before the Visitors, we published for information extracts from documents bearing on the case. In July, 1887, we published the "Judgments of the Visitors and of the Trustees," with introductory statements of fact and editorial comment on the decisions which had been rendered. We now give the substance of a further decision which has recently been filed, and which closes another stage of the proceedings; and we add a few facts and comments which are mainly explanatory, and can be submitted without argument upon matters still under judicial review.

The decree of the Visitors removing Professor Smyth was communicated to him June 17, 1887. He immediately arranged for a meeting of his legal counsel, and by their advice notice was sent to the Visitors of his appeal to the Supreme Judicial Court of Massachusetts, in accordance with provisions of the Constitution of the Seminary and the Foundation of his Professorship. In order that the appeal might be argued at the nearest term of the Court available, — the Essex term in November, 1887, — one of the appellant's counsel went to Springfield to see Dr. Eustis, the clerk of the Visitors, and to ask him to furnish the record of the trial before that body on which the case must go up to the final tribunal. Dr. Eustis having left town, a second messenger was sent a few days later. Finally a conference with the Visitors was arranged for and held on July 5, at the United States Hotel, in Boston, in order to expedite the production of the record. President Seelye had then sailed for England, but Messrs. Eustis and Marshall were present. In consequence of this consultation, and in accordance with an understanding which was reached, the appellant, with those of his counsel who were accessible, spent much time during the weeks immediately following this conference in helping forward the completion of the record. Before, however, this result was attained, one of the counsel for the Visitors went abroad, and all proceedings were consequently suspended. On September 17, it having been learned that he was expected home by October 1, and no record having been received, a letter was sent in behalf of the appellant to Dr. Eustis, the clerk of the Board of Visitors, expressing a strong desire for the completion of the record, "so that the case of Dr. Smyth's appeal may be heard at the November session of the Court," and requesting, "if it be necessary that there should be a meeting of the Visitors, that it should be held as early as practicable, that all the papers and the counsel may be ready for the hearing in November." Dr. Eustis, in reply, called attention to the fact "that the meeting of the A. B. C. F. M. here [Springfield, Mass.] Oct. 4-8 (?) will occupy that week," and proposed a meeting "on the 10th or 11th at Boston." It was finally arranged for the 13th; a second letter meanwhile from one of the appellant's counsel having repeated the expression of desire "to have the matter

of the record settled at the earliest moment, so that there need be no delay in the case." When the Visitors convened (Oct. 13), the question of what the record should contain was again discussed, and Messrs. Russell and Gaston, of the appellant's counsel, presented their views on this subject and left with the Visitors a draft of the record as they claimed it should be. The Visitors promised to give the matter early attention. No record having been furnished by the Visitors, however, prior to the opening of the November term for Essex County (Nov. 1), Mr. Russell went into court, filed the paper claiming an appeal, and moved for an order requiring the Visitors to furnish the record by December 1, 1887. The order was made, the Visitors' counsel saying they would furnish it at or before that time. On the last day available they filed in the clerk's office a record which was found on examination to retain the features which, in the preceding discussions, had been deemed by the appellant and his counsel most objectionable; and, all other means having been exhausted, a petition was filed setting forth that the record, in the form in which it was produced by the Visitors, was erroneous or imperfect in particulars stated, and asking that it be made true and complete. In technical language this paper is styled "suggestions of a diminution of the record." It stated thirteen particulars, and asked the Court to issue a writ of *certiorari* to the Visitors, "directing them to send up to this Court [the Supreme Judicial Court of Massachusetts] the whole of the proceedings remaining of record with said Visitors, touching the premises, to the end that this Court may have the same and advise thereon."

In reply the Visitors, by their attorneys, filed an answer, conforming the record in some of the particulars specified to the claims set forth in the suggestions of diminution, but maintaining the ground previously taken respecting others which were regarded by the appellant and his counsel as of essential importance. In this state of the case the court designated one of its members, Justice William Allen, sitting in Equity in Boston, "to determine what the record of proceedings before the Board of Visitors in the matter of the complaint of J. W. Wellman and others against Egbert C. Smyth is or should be, and to hear and settle all the questions raised by the suggestions filed by the appellant of the diminutions in the record, or in reference thereto."

The first hearing before Judge Allen was held February 16, 1888, occupying most of the forenoon and afternoon sessions. The thirteen points were reviewed, most of the time being given to particulars numbered 1, 2, 3, and 12, which we will presently state. At the close of the afternoon proceedings the question was raised of the power of the Court to change the record upon parol evidence. A session of the Court on the following Saturday was devoted to arguments *pro* and *contra* on this question. At the close Judge Allen decided to admit, in several instances, the evidence which had been offered by the appellant, and the following Thursday was appointed for its presentation and the continuance of the case. The whole of the sessions of that day were occupied with its introduction,

and with discussions thereupon, which were continued through most of the following day. In the midst of these sessions — on Tuesday, February 21 — the Visitors met in Boston and made an affidavit before one of their counsel, that the record, as presented by them, was true and complete. On the last day of the hearing before Judge Allen this paper was offered in evidence, but was rejected by the Court as improper and incorrect. On the first day of the hearing, two of the Visitors, Messrs. Eustis and Marshall, were present in Court.

September 5, 1888, Judge Allen filed a report giving his decision on the points which had been raised, accompanied with a statement of "the manner in which they were settled by" him.

The first and third particulars in the suggestions of diminution objected that the record made a partial use of the statement made by Professor Smyth before the Visitors. It was claimed that what he said, being in writing, "should be remitted in whole as part of the record, or certainly all such parts thereof as are in any way applicable to, or relied on in, the decision rendered" by the Visitors in his case. It was also objected that the record, in quoting from his statement, omitted "connecting and qualifying sentences." To these particulars the Visitors, by their counsel, replied, that Professor Smyth's statement was understood and treated by the Visitors as an argument and not as testimony; that they had consented to admit such parts of his argument as "might properly be regarded as in the nature of testimony," and had so entered passages designated by Professor Smyth's counsel, so far as they came "within the terms of said decree;" and that they were "ready and willing to include" in the record "such portions, if any, of said 'connecting and qualifying sentences' as this Court shall upon inspection hold to be evidence within the meaning of their decree."

Upon these points Judge Allen finds "that the argument of the appellant on his trial before the Board of Visitors ought to be part of the record, and that the record sent up should be amended by striking out all of it" which gave the extracts deemed by the Visitors acceptable under their 'decree,' "and inserting in place of the words stricken out the words, 'A copy of which argument is annexed and made a part of this record.'"

Commenting on his findings in respect to the particulars 1 and 3, Judge Allen remarks:—

"I found that the extracts from the argument which were included in the record sent up did not include all of the argument that was evidence either respecting the admissions of the appellant, or respecting the other things of which such extracts were evidence.

"It was a question whether only so much of the argument as consisted of statements which were to be regarded as evidence should be made part of the record, or whether the whole argument should be spread upon the record.

"In view of the manner in which the argument was introduced, and of the nature of the questions involved in the issue, and of the relations



of the statements to the argument, I held that the whole argument ought to be reported as part of the record, so that all the evidence contained in it should be before the Court in the manner and connection in which it was before the Visitors."

Particular 2 in the "suggestions of diminution," related to the following paragraph in the record as produced by the Visitors:

"It was admitted on the part of Professor Smyth that he was responsible for the doctrines and views set out in said book, articles, and printed remarks;<sup>1</sup> and he made no claim that there was any distinction between their publication by him and his teaching of them in his lecture-room."

In the record this paragraph is inserted in the statement of the evidence presented by the complainants, and as a part of it, and immediately before the words: "And the complainants there rested." The record then proceeds:—

"Mr. Dwight thereupon commenced his argument for the respondent.

"The Board took a recess at 1 P. M. to 2 P. M.

"Met at 2 P. M., and Mr. Dwight continued his argument.

"Professor Smyth, the respondent, then made an argument in his own defense.

"It was agreed that the following extracts from said argument might be reported as part of the evidence on behalf of the respondent in this case:

"I would not draw any fine or artificial distinction between my utterance in the *Review* and in the Lecture-Room. No honest man, certainly no trustworthy religious teacher, can hold a double and mutually contradictory set of opinions, one for his pupils, another for his own privacy or for some other use. If I have taught in the *Review* what is contrary to the Creed, I shall not plead that I have been more reserved or utterly silent in my lectures.'"<sup>2</sup> Other extracts, relating to other points, then followed.

The appellant's counsel (Particular 2) objected to the paragraph above quoted,—beginning, "It was admitted," and ending, "in his lecture-room."—that "no admissions or statements whatever, were made by the appellant on the trial of this cause, except in writing, or in print, and therefore said paragraph or statement of admission should be stricken from said record; and the record should set forth the language or evidence of any such alleged admissions, or should state that the said admissions are only deductions claimed from such evidence or statement of this appellant as are specifically set forth in said record; and that said record is dimin-

<sup>1</sup> The reference is to "Progressive Orthodoxy," editorial articles in this *REVIEW*, and remarks made in 1886, at a meeting in Des Moines of the American Board.

<sup>2</sup> Correctly quoted from the author's statement, the word "utterance" would read "utterances," and the Italics be confined to the word "*Review*," where they were used instead of quotation-marks.

ished in that it should either set forth such statement or evidence, or that such alleged admission rests only upon so much of said Smyth's evidence or statement as is contained in the record remitted."

The Visitors' reply reads: "As to particular numbered two, the Visitors say, that touching all the matters and things therein referred to, the record heretofore returned by said Visitors and now on file in this court is a full, true, correct and complete statement."

The issue being one, in part, of fact, the Judge admitted testimony.

The appellant claimed to prove by the testimony which was put in:

1. That no one of his counsel nor himself said anything bearing on the questions at issue under this particular before the complainants "rested," and that Professor Smyth did not take any part in the proceedings until after Mr. Dwight concluded his argument.
2. That all that he said on the matter was read from printed pages which were produced in court and were a part of his statement.
3. That any extracts from his statement, marked by him or his counsel to be inserted, were so designated under written protest, which protest was produced in Court.
4. That under their "decree" the Visitors excluded passages which were thus designated, and which were essential to a right judgment respecting the claimed admission.
5. That Professor Dwight in his opening argument for the appellant, Professor Smyth in following him, and Professor Baldwin and ex-Governor Gaston, who also spoke in his behalf, all made definitely, and insisted upon, precisely the distinction which the record seemed to imply had been waived, and this apparently before either of these gentlemen spoke. Extracts from all these addresses were produced in Court.

When this particular was under consideration on the first day of the hearing before Judge Allen, and before he had decided to receive testimony, the counsel for the Visitors intimated that the paragraph in question rested on a memorandum made by one of the Visitors at the time of the hearing before them. The stenographic report contained no basis, or any intimation that could suggest a possibility of any basis, for such a memorandum. The counsel must have found that they had been misled, for after the Judge decided to admit testimony nothing more was heard of this memorandum. The reference to it, however, indicates that the counsel perceived that the paragraph in the record required for its support some other foundation than was given in the extract subsequently introduced into the record from Professor Smyth's statement — an extract separated in the record from the previous context which insisted upon the distinction in question, and the subsequent context which reaffirmed it in a particular application.

The contention of Professor Smyth's counsel was, that the alleged admission was at most an inference from words uttered by the appellant, and that these words should be reported to the Court in their entirety.

The Visitors declined so to report, and compelled a submission of the matter to the Court.

The charges, under which the accused professors were tried before the Visitors, contained two general counts. One was, that the professors held certain beliefs contrary to the Creed of the Seminary. The other was, that they taught, or maintained and inculcated, certain doctrines and theories contrary to the Creed. The fourth specific charge, which gave the particulars of their heterodoxy, read :

"Fourthly, we charge that the several particulars of the 'heterodoxy' of the said Egbert C. Smyth . . . are as follows, to wit : he holds, 'maintains and inculcates,' etc., etc. The words "maintains and inculcates," marked in the charge with quotation marks, are from the official promise prescribed in the Statutes with reference to the instruction given by the professors in the Seminary to their pupils, "so far as may appertain to their [my] office."

The decree of the Visitors removing Professor Smyth from office, founded upon the evidence presented at the trial, reads thus : "and they find that said Egbert C. Smyth, as such professor [namely, Brown Professor of Ecclesiastical History in the Theological Institution in Phillips Academy in Andover] maintains and inculcates beliefs inconsistent with and repugnant to the creed of said institution . . . and thereupon they do adjudge and decree that" he "be and he hereby is removed from the office of Brown Professor," etc. The removal is from office for a violation of a promise to maintain and inculcate in his office, and in his instruction of his pupils, certain tenets of the creed — this violation appearing in his maintaining and inculcating what is "inconsistent with and repugnant to" the creed.

In presenting their case the complainants "rested" after they had simply put in the book, articles and extracts before specified. Granting that these were legitimate evidence as to the first count, namely, the holding beliefs contrary to the Creed, how do they prove the second count, that these beliefs had been made a part of the official instruction in the Seminary? The attention of the complainants was called to this deficiency very emphatically by Mr. Baldwin, speaking after Professor Smyth had concluded, and also by ex-Governor Gaston. The introduction of the latter part of the paragraph in question into the statement of the evidence presented by the complainants before they "rested" is probably to be interpreted in the light of these facts.

Whatever the explanation, the appellant claimed that this part of the paragraph rested solely on an inference from remarks made by him subsequent to the presentation of evidence by the complainants. He produced in Court the statement which he read to the Visitors, and which he claimed should be inserted in the record in its entirety, if at all. He was perfectly willing that the record should bring before the Court these questions : Whether the Visitors could drop in their finding the charge upon which evidence had been presented, and remove him from office on

a count in the indictment on which no evidence was introduced ; whether he intended to open the way for them to find him guilty of doing what he knew that he had never done ; whether he declared to a Board of three Visitors that if two of its members judged that he held beliefs which he knew and contended before them that he did not hold, he would authorize them to find not only that he had taught these beliefs in this REVIEW, but also that he had 'maintained and inculcated' them in the class-room "as such professor," and this without either his accusers or his judges troubling themselves to discover or require any evidence of this fact ; and finally, whether he could be supposed to have deliberately retracted, immediately after making it, this explicit and elaborate statement :

"The first requirement pertains to belief, the second to official conduct in matters of faith.

"To establish my guilt under the first requirement, the complainants must prove at least two things : that I hold an alleged belief, and that this belief is contrary to the Creed.

"To prove my guilt under the second requirement, — that of official conduct, — still more must be established than under the first. My official promise must be considered in all its parts, and as a whole. . . . I submit to your careful consideration this test of the validity of any proof, advanced by the complainants, of my 'heterodoxy' as a teacher. It is a threefold cord. Each strand is necessary. It is weak as a broken thread if either fails. It must be shown that I have 'maintained and inculcated,' that is, taught purposely and urgently, what is charged ; that I have done this in my work as a Professor in the Seminary ; and that this deed is a violation of my promise to teach the Christian faith as expressed in the Creed 'according to the best light God shall give me.' I ask you in simple justice rigidly to apply this test to what on this point the complainants may offer as proof."

As Mr. Baldwin pointed out, the complainants did not offer on this point "a scintilla of proof." It will be for the court finally to decide whether the appellant excused them from this duty, or could do so ; and whether he said in this connection before the Visitors anything more than he affirmed before Judge Allen, that if he held a belief contrary to the Creed he would not retain his professorship, no matter whether he had said anything about it in his lecture-room or not.

To follow this matter further would carry us perhaps too far into the discussion of a question which may still be before the Court. We content ourselves therefore with stating Judge Allen's decision upon the claim of the appellant that the contested paragraph should be stricken out. It is rendered in these words :

"I find that the matter objected to, in particular two, is not, and ought not to be, any part of the record."

In his report he makes these remarks :

"In respect to the second particular in the appellant's suggestions of diminution of the record, I found upon parol evidence, that no admission of record was made by or in behalf of the appellant in regard to his responsibility for the doctrines and views set out in the book, articles and printed remarks referred to, except what is contained in his answer to the complaint; and that the paragraph from the record set out in said particular is not a record of any proceeding or matter before the Visitors, but a statement of inferences drawn by the Visitors from proceedings and evidence before them, and particularly from language used by the appellant in and as a part of his argument at the trial, and I hold that said paragraph was not, and ought not to be any part of the record, and should be stricken therefrom, and that the language of the appellant which constituted or was evidence respecting such admissions should be reported and made part of the record as evidence in the case. . . .

"I also found upon parol evidence, that whatever admissions of his responsibility for the doctrines and views set out in the book, articles and printed remarks referred to were made on the part of the appellant, other than what is contained in his answer admitting 'authorial or editorial' responsibility therefor, were made by him in the course of and as a part of his argument. I also found upon parol evidence, that it was claimed by the counsel for the appellant in his behalf, that there was a distinction between his publishing and his teaching opinions and doctrines, and that the appellant in different parts of his argument referred to such distinction, and I held that so much of the argument as related to the responsibility of the appellant for the doctrines and views so published was to be considered as evidence.

"I also held that anything in the argument which would have been deemed to be evidence under the rule as adopted and applied by the Board of Visitors, if it had been designated by the appellant in accordance with such rule, ought to be regarded as evidence though it was not so designated."

Another question, upon which there was strenuous controversy and upon which testimony was admitted, was the omission from the record of the proceedings of the Trustees, October 12, 1886, upon Dr. Wellman's paper submitted the preceding January. This matter was presented in particulars 5 and 12 of the suggestions of diminution. The Visitors' reply to number 12 reads :

"As to particular number twelve, the Visitors say that the record of the doings of the Board of Trustees on October 12th, 1886, was not admitted as evidence in the case and forms no part of the record thereof."

This paper is a part of the foundation of the claim that the Trustees had commenced proceedings against the accused professors prior to the complaint before the Visitors.

It was claimed upon the testimony of the stenographers, whose memory was refreshed by their notes, that this document was introduced and

used, and that its admission was recognized by a ruling of the President of the Board of Visitors.

Judge Allen's decision is : —

"I find that Exhibit C. annexed to and made a part of the record sent up by the Visitors should contain the copy of the record of the meeting of the Trustees of October 12th, 1886, contained in the twelfth particular of the appellant's suggestions of diminution of the record, as a part of said Exhibit, and of the record of the Board of Visitors."

Particular 4 claimed that the record should state "that the evidence reported or remitted therein was all the evidence introduced in the case." The Visitors in reply admitted the principle involved, and the Judge held that "it sufficiently appeared that the record included the evidence in the case and that the statement was not part of the record."

Passing over other particulars of more or less importance, which were decided favorably to the appellant's claims, some of them with the concurrence of the Visitors, we notice those upon which an unfavorable judgment was rendered.

The letter to President Seelye from Professor Blaisdell, signifying that he was not one of the complainants, was not made a part of the record; nor an exception to certain quotations introduced into Dr. Dexter's argument; nor the application of the Trustees to be made a party in the case; nor the record of the acquittal of four of the five accused professors. Upon this last point Judge Allen says : —

"In respect to the ninth particular the question raised was, whether the record of the trial of the original co-respondents with the appellant was part of the record of the trial of the appellant. The appellant offered to prove that the other respondents were severally tried under amended complaints the same in terms as the amended complaint on which the appellant was tried, and upon the same evidence which was introduced against him, and that they were each acquitted of all the charges in the several complaints. I held that the record of the proceedings on the amended complaints against the other respondents was no part of the record of the proceedings of the amended complaint against the appellant and that the evidence offered was inadmissible."

The Judge also reports that exceptions were taken by the Visitors in each instance in which parol evidence was admitted to vary the record.

---

## SOCIOLOGICAL NOTES.

---

THE foundation of a purely sociological Review in German is a noteworthy indication of the growing interest in this science.<sup>1</sup>

<sup>1</sup> *Archiv für Soziale Gesetzgebung und Statistik*. Vierteljahrsschrift zur Erforschung der gesellschaftlichen Zustände aller Länder. In Verbindung mit einer Reihe namhafter Fachmänner des In- und Auslandes. Herausgegeben von Dr. Heinrich Braun. Erster Jahrgang. Erstes Heft. Tübingen. 1888.



The first number of the new quarterly has been before us some weeks, — a beautifully printed work of two hundred pages. In his salutatory the editor calls attention to two facts, — very patent to us in America, — the extraordinary expansion of the laboring classes consequent upon our mechanical and industrial progress, and the new and urgent demand which they everywhere make for special legislation in their behalf. For such legislation the materials are painfully deficient, and the resulting legislation is often crude and harmful. The new Review or Repository aims at supplying such materials for statesmen and students of social phenomena. It is a mine of statistical and scientific information about the various classes of society in all lands, — non-partisan, with "the exact truth" as its only motto. Next to biology, political economy has been, and perhaps is still, the most popular science of our materialistic civilization. It deals primarily with what men produce and consume, and with man only as standing at a machine in such production and consumption. We confess to a greater interest in the sister science of Sociology and in the man at the machine. If the man has been neglected for his machine, it is no longer true, as the pages of the new Review testify, and its pages are of absorbing interest to sociologists and all students of humanity. A few lines will indicate the scope of the Review. It opens with a rather trenchant article upon the proposed German "Insurance for Sick and aged Working People," followed by "The Statistics of the Unemployed in England," "The Condition of the Working Classes in Holland," "The Social Import of the Infant Death Rate," and "An Investigation into the Physical Development of Workmen in Central Russia." Then follows the text of the Insurance Law, mentioned above, and of a recent Swiss law upon the Responsibility of Employers, with notes upon the latter. The number closes with extensive notes and book reviews.

Perhaps the most interesting contribution to this first number is the article upon "The Social Import of the Infant Death Rate," by Dr. A. Oldendorff, of Berlin. It is rather melancholy reading. In Europe, on an average, one tenth of all children born die within the first month, one fifth within the first year, and one third in the course of the first five years. In some districts of France and Germany seventy out of one hundred children die within the first year after birth. This is only among certain classes, for, as the article goes to prove, infant mortality is a very exact index of social conditions. First, of mortality. The mortality among illegitimate children is much greater than among legitimate. According to Fireks, in the kingdom of Prussia a boy legitimately born has an expectation of living 39.26 years, an illegitimately born boy only 15.2, and girls 43.76 and 25., respectively. In other words, to be born of wedded parents is worth 24 years in the life of a boy, and 18½ in that of a girl. In the Cologne district, 695 out of every 1,000 illegitimately born children die during the first year, while the average infant mortality for the Rhenish Province is only 176. out of 1,000. According to the statistics of the grand-dukedom of Mecklenburg-Schwerin, a child born in wedlock has 1.7 times the likelihood of surviving the first year that an illegitimate child has. In Prussia, 25.2 per cent. of the former class die the first year, and 44.9 of the latter. In other words, the legitimately born child is about twice as likely to survive the first year. It would seem that this vice leads in about half the cases to virtual murder. Secondly, infant mortality is an

index of rank in the social scale. According to Wolff, in Erfurt the mortality during the first year is 30.5 per cent. among the working classes, 17.3 per cent. among the middle classes, and only 8.9 per cent. in the upper class; or poverty is directly or indirectly the cause of the death of three out of four infants among working people. In Brunswick, from observations extending over a period of nine years, Rech concludes that out of 1,000 children born in wedlock, 219 die within the first year where the family income is under \$125; 162 where it is over \$200, and only 131 where it is over \$2,000. It is, of course, primarily a question of nourishment, then of drunkenness, licentiousness, etc., in the parents; again, of improper lodging. For example, among the poorer quarters of London the infant mortality is 30 per cent., while in the Peabody tenement houses it is only 14.5 per cent. Such a fact certainly indicates the need of a stringent supervision of tenement houses. Again, infant mortality is a matter of location. In a great city it is 28.73 per cent., but in the country only 22.2. And of the occupation of the mothers. In Mühlhausen half the children of the factory women die within the first fifteen months; but this was reduced to 25 per cent. where a six weeks' vacation, with continuation of pay, was allowed women after child-birth,—a provision which should be everywhere legally binding where women are allowed in factories at all. The average infant mortality of Holland, according to Dr. Pringsheim in another article of the Repository, is 18.88 per cent., while in certain manufacturing districts it is 33. per cent. In Bavaria the proportion is respectively 24. and 38. In one ward of Paris the percentage was reduced from 71. to 12. through the efforts of the government and the children's protection society!

Such facts furnish food for reflection to the *laissez-faire* school of political economy. In conclusion reference may be made to a cause of infant mortality everywhere potent. According to Böckh, children nursed outlive the others six to one!

—The recent Congressional investigation brought to light some interesting facts about immigration. One not particularly moved by the mere statement that five hundred and nine thousand emigrants came to our shores last year, would certainly be enlightened by the findings of this investigating committee. It was abundantly proven that the law prohibiting the importation of contract labor is violated constantly, except as regards clergymen, to the dishonor of the law and the injury of the laborer, through the lowering of wages. This, however, is the concern of government officials and political economists. The chief interest of the investigation lies in the character and methods of immigration it disclosed. As to methods of immigration, it seems to be a fact that New York is a Botany Bay, to quote O'Donovan Rossa, for more than one European government. By societies, private individuals, and governments, the insane, diseased, and criminal—to say nothing of paupers—are unloaded upon our shores, to fill our prisons and almshouses. Dr. Hoyt, Secretary of the New York Board of Charities, testified that in the New York State corrective institutions the foreign born outnumber the native born four to one, and in out-door relief five to one.

The warden of the almshouse on Blackwell's Island declared that ninety per cent. of the inmates of that institution last year were foreigners. In a word, there is a practical transfer of hundreds from European penal and charitable institutions to those of the United States. Hundreds more are induced to come by lying promises of agents, not to

get rid of them as in the former case, but to fleece them and leave them to beg or steal on our streets; or to keep them under tribute as practical slaves. As to the character of the immigration, while it is true that the majority of emigrants from northern Europe are an addition to the wealth and strength of the country, great numbers of the Italians, Bohemians, Poles, Assyrians, and Arabs certainly are not. This class of people invariably cling to the great cities, just where they cannot be assimilated and are most dangerous. They form sink-holes that reek with poison to society.

Any colony of non-English speaking people that comes here to form a perpetual and separate community is dangerous. There are sixty thousand Italians in New York city, and eight thousand in one district known as "Little Italy." Twenty per cent. of the population of New York city is practically non-English speaking, and forty per cent. is of foreign parentage. A law forbidding the residence of more than a limited number of any non-English speaking people in any city ward would perhaps aid in the assimilation of these masses. Certainly their existence makes exceedingly difficult the great problem of city government and evangelization. This class of foreigners, who are often hereditary paupers and criminals, was recruited last year from forty-six thousand Italians, mostly from the Naples district, and eighteen thousand Bohemians. If we are to clean our cities, it would seem necessary to check this flow of filth into them. The first duty of society is to preserve itself from disintegration, uninfluenced by inherited ideas of national hospitality or a false philanthropy.

*D. Collin Wells.*

ANDOVER.

## THEOLOGICAL AND RELIGIOUS INTELLIGENCE.

### A GENERAL VIEW OF MISSIONS.

#### XI. POLYNESIA.

THERE is of course no real unity in the history of Christian missions in the vast stretches of the Pacific islands. Hawaii, as we know, has been the centre of American missions; Tahiti has been evangelized by the English Congregationalists, though it is no longer under their charge; Fiji has been Christianized by the English Wesleyans; and the Church of England has been especially active in New Zealand and the islands lying that way. Her best-known contribution to the work has been the life and death of the martyr-bishop Patteson. We know also the name of the earlier martyr, the nonconformist John Williams. It is not intended here to give a history of these various enterprises, but only such facts as appear of interest in looking over the records of the various societies during the last two years.

According to the *Encyclopædia Britannica*, there are three great areas of race in Polynesia, using the term as including all the islands, from Hawaii to New Zealand, and westward towards New Guinea and the Philippines. The northwestern or Micronesian islands are peopled by the dark Papuan race. The eastern islands, northern and southern, that is, Polynesia in the stricter sense, including Samoa and Tonga, and shooting out to the southwest to include New Zealand, are occupied by the

light-brown race with which we are especially familiar. Their proper name is Sawaiori. Melanesia, including the southwestern islands above New Zealand and below Micronesia (using all these terms somewhat vaguely), is peopled by a mixed race, combining Papuan and Sawaiori elements in varying proportions.

According to the *Britannica*, the Papuans, when pure, are small, with thin limbs, and physically weak. In their natural condition they are a savage people and cannibals. They are broken up into hostile tribes, holding no intercourse with each other except by warfare. Women hold a very low position among them. The relations of the sexes are excessively degraded. There is, however, a good deal of affection often shown towards the children. The Papuans are impulsive, noisy, and demonstrative. They speak a language strongly consonantal. The Sawaiori, on the other hand, including the Hawaiians, Tahitians, and Maoris, are physically a very fine race, and speak an extraordinarily musical and vocalic language. De Quatrefages puts down the natives of Samoa and Tonga as the largest people in the world. On some islands they average five feet ten in height. Although generally somewhat apathetic, as might be expected in such a climate, yet, when circumstances have pressed upon them for generations, they have developed no mean amount of sustained energy. They have quick intelligence, and shrewd sense. When interested in a matter, they are capable of throwing themselves into it with great intensity and disregard of consequences. In some of the islands they were of strict morals; in others, notably in Hawaii, they were excessively licentious. But throughout the race, women had a high social position, and much influence. In various islands they were capable of succeeding to hereditary rule, and as reigning queens or chieftainesses enjoyed as effectual authority as men. We all know how much this fact assisted the advance of the gospel in Hawaii and Tahiti.

The Papuans are not a decidedly religious race; the Sawaiori are. They are supposed to have emigrated from the Indian archipelago not long after the time of Christ (being akin to the Malays), and to have first settled in Samoa, from which they swarmed out upward and downward. They were formerly much better navigators than now, and appear to have stood originally on a considerably higher plane of civilization than they maintained in their Pacific settlements.

It is commonly supposed that this race is decreasing, and the decrease is often attributed largely to the sudden change of habits induced by the introduction of Christianity. But the *Britannica* doubts whether there has been a decrease in the numbers of the Polynesian races as a whole, although there has been a decrease in most of the islands, many of which are so lightly peopled that a diminution of population in a good many of them together might not count high. This decrease, however, is known to have in most cases preceded the introduction of Christianity. "Where the scourge of syphilis had not spread before Christianity was received, and the love of ardent spirits has not corrupted the people, there the population has generally increased." The original estimates of population were greatly exaggerated, it being supposed that the interiors were as thickly inhabited as the shores, which were thronged with natives come down to gaze upon the strangers. Thus, the population of Samoa was variously reckoned as from 38,000 to 160,000, yet it is now known to have been somewhat below the lowest estimate. Samoa has suffered more from internecine wars than any other Christian group in the Pacific,

yet the population has increased. The increase in Tonga has been 25 per cent. in twenty years. On the island Niue the increase is more than 3 per cent. per annum. The rapid decline of population in Hawaii is entirely exceptional. The great ravages formerly caused by various epidemics, which we have been wont to regard as indicating excessive slowness of constitution, are attributed more reasonably by the Britannica to the fact that the first irruption of these diseases found whole populations good subjects for them, so that, as all were prostrate together, the sick could not be cared for.

The general summary of missions in Polynesia is given so clearly by the *Encyclopædia Britannica*, that we cannot do better than to quote it:—

“The first mission was commenced in Tahiti by the agents of the London Missionary Society in 1797. Since then that society has continued and extended its labors until it now occupies the Society, Cook, Austral, Tuamotu, Samoan, Tokelauan, and Ellice groups, and several isolated islands, all peopled by the Sawaiori race, besides other islands in the Papuan and Tarapon areas. With the exception of a portion of the Tuamotu archipelago, all the people in the groups mentioned are now nominal Christians. There are only three groups peopled by the Sawaioris where the London Missionary Society's agents do not labor; and two of these are efficiently occupied by other societies—Hawaii mainly by the American Board, and Tonga by the Wesleyan Missionary Society. These two groups are also entirely Christian. The Marquesas Islands have not been Christianized, but are partly occupied by missionaries from Hawaii. There are, therefore, only two groups peopled by the Sawaioris where any heathen are found at the present day. An estimate of the number of this people, based upon actual counting in many islands, would be about 179,000, of which number about 161,500 are nominal Christians, leaving about 17,500 still heathen. Of the Papuans a smaller proportion are Christians. In Fiji and Rotuma the great majority of the population have become nominal Christians through the labors of Wesleyan missionaries. The Wesleyans have also successfully labored in Duke of York Island, near New Britain. In the Loyalty Islands most of the people have embraced Christianity through the labors of the London Missionary Society's agents—a part, however, being Roman Catholics. Aneityum in the New Hebrides has become wholly Christian through the agency of Presbyterian missions. In a few other islands in the New Hebrides, also in Banks and Santa Cruz groups, small companies of converts have been gathered by the Presbyterian and the Episcopal (Melanesian) missions. The rest of the people in the Papuan area in Polynesia are still savages, and most of them are cannibals. The population of this area may be estimated at about 600,000. Of this number about 130,000 are nominal Christians. Excluding the inhabitants of the Ladrone and Pelew Islands, the Tarapon people may be estimated at about 84,000. The agents of the Hawaiian Board of Missions (taking the place of the American Board, under whose auspices the missionaries first labored in this region) are the most numerous here, occupying portions of the Gilbert, Marshall, and Caroline Islands. Six atolls south of the equator in the Gilbert group are occupied by native missionaries from Samoa in connection with the London Missionary Society. The number of nominal Christians in these groups is about 38,000. The aggregate population of Polynesia may thus be estimated at 863,000, of whom 539,500 are heathen, and 323,500 are nominal or baptized Christians. From the records of the various missionary societies it appears that out of this number 69,605, or very nearly one fifth, are communicants.

“In addition to the missionary societies already mentioned, which have done the main work in the evangelization of the Polynesians, there are French Protestant missionaries in Tahiti, and Protestant Episcopal clergymen in Hawaii and in Fiji. There are also in many islands Roman Catholic missionaries; but these have a comparatively small number of adherents.

"Wherever the missions have been planted, schools have also been established, and the people have received more or less education. On the Christian islands nearly all the people can now read, most can write, and a large proportion are acquainted with the elements of arithmetic. General education, thus far, is much more common on those islands than it is at present in the British Isles. Advanced schools have been founded in connection with some of the missions, and many of the native youths have shown considerable aptitude for some of the higher branches of knowledge. In most of the larger groups colleges for the education of native ministers have long been conducted. In these colleges, in addition to Biblical exegesis and theology, other subjects, such as history and elementary science, are taught. Many of the European and American missionaries have devoted themselves largely to literary work in the vernacular of the islands where they reside. Next to the translation of the Scriptures and the preparation of lesson books for the common schools, they have either translated works on history, science, etc., or they have written such books as they found the natives to need. In nearly every group occupied by the Sawaiori race there is now a considerable vernacular literature, embracing elementary works on most branches of knowledge. Amongst the other races the literature is of much smaller extent. The entire Bible has been translated into five of the principal Sawaiori languages of Polynesia. The entire New Testament, and a considerable portion of the Old, has been translated into a sixth language, besides smaller portions into others. The American Bible Society has supplied the Bibles for the Hawaiian Islands. Many portions of Scripture for the other islands have been printed either in the islands or in Australia. Of the number of copies thus circulated no record is easily accessible, but the British and Foreign Bible Society has issued 153,462 entire Bibles or New Testaments in the Samoan, Tahitian, Tongan, Rarotongan, and Niuean languages. As among this race one translation serves for an entire group, and in some cases for two or three groups, nearly all the people possess the Scriptures. In no part of the world is the Bible more read than it is by these islanders; and it has not been necessary to give the Scriptures to them without charge in order to induce them to read.

"In many islands the pastoral work is now mostly done by native ministers, — the foreign missionaries who remain devoting themselves to superintendence, higher education, and literature. The native pastors are always supported by the voluntary gifts of the people to whom they minister. The people also build their own churches and schools, and meet all the expenses connected with public worship and education, upon the voluntary principle. No portion of Christendom is better supplied with religious instruction than the Christianized islands of Polynesia, and nowhere is there more regard paid by the people generally to Sabbath observance, to public worship, and to other outward duties of religion. Family worship is almost invariably observed.

"With all this, too many of the people are religious only in name; and in the neighborhood of ports, where casual visitors usually see and judge the native character, there are some who have added many of the white man's vices to their own. But in estimating the influence of Christianity upon these people we should remember that only about one fifth of the nominal Christians are communicants. If they be judged fairly, taking into consideration their past history and the short time they have been under Christian influence, the present writer is convinced that the verdict will be favorable as compared with any Christian people in the world. Every one will admit that social, moral, and spiritual reformatations are not completed in a generation, but require time to bring them to maturity."

No missions have been exposed to a greater shamelessness of calumny than those of the South Sea islands. It was of no avail that such an observer as Charles Darwin had described how, as by magic, at the touch of the missionary, cannibalism, infanticide, internecine war, cruel superstition, had taken their flight, and the shamelessness of vice was restrained. It was this very fact, as he has keenly observed, that ensured



the hatred of those who found themselves checked by this new influence in the indulgence of the basest passions. The grossness of these assaults, however, has marked the motive too plainly, so that they do not require serious answer. They sometimes, however, assume a more imposing character. Thus we have lately seen a bitter complaint from certain persons in Fiji, that the sudden abrogation of polygamy is going, in some mysterious way, to ruin the race, by forcing it up to a standard two thousand years ahead of its time. Now seeing that, the world over, men and women are about equal in number, it is plain that in any nation the more men there are that have two wives, the fewer there will be that have one. Polygamy cannot be the practice of a people, but only an evil luxury of the rich of a people. The rigorous prohibition of it, therefore, is necessary in the general interest, and can only be condemned by that somewhat antiquated social economy which, as it condemns all restrictions upon forestalling, can of course have nothing to say for restrictions upon this supreme species of forestalling. Fifty years ago these objectors would have raised their voices against any regulation whatever of the relations of the sexes. But the evil spirit of discontent with chastity has been forced upward in spite of itself.

Missionaries, especially Puritan missionaries, are, of course, tempted to a certain tyranny of moral superintendence. Doubtless they sometimes shoot wide of the mark. Of course they never exactly hit the mean of perfect wisdom. But they would have done their part ill indeed, if they had not solicited the higher moral consciousness of their converts to put itself into the form of law, in order to serve as a protecting dike to the lower moral consciousness of a race exposed to the unrestrained appetencies of the vilest members of a superior one. The happy results on population of this policy, as attested by the high authority from which we have been quoting, are a sufficient vindication of the wisdom of the missionaries in inclining to the extreme of a wholesome rigor.

Complaint has been made that in the Sandwich Islands the Roman Catholic missionaries were hardly allowed toleration until this was enforced by France. But the "*Westminster Review*" justly observes that we cannot well apply to a condition of intellectual and moral childhood the same principles of unrestrained freedom in the choice of a religion which we insist upon among ourselves. If the Roman Catholics had themselves won over Hawaii from paganism, and had found, in the crisis of transition, that Protestants were intruding themselves for mere purposes of proselytism, they would very easily have been justified in removing them. If Catholic intolerance never went farther than that, what a happy Christendom we should have. The interference of France, of course, was quite in character. She found the patronage of Catholicism an excellent tool of empire, the use of which she is slow in unlearning, even when she has been governed by atheists. As Victor Hugo himself has said, though France should be wearing the red bonnet, her vanity would urge her still to claim the title of Eldest Daughter of the Church. In Tahiti she made her championship of Catholicism — perhaps she would rather say of the rights of French subjects — serve her much more extensively, seeing that she assumed the government, and expelled the Protestant missionaries. But as the natives, from Queen Pomare down, have mostly preferred the religion which they had received from England, France has given way so far as to allow French Protestant

missionaries to labor in Tahiti, and seems to be giving them cordial concurrence. Queen Pomare's successor, King Pomare, has, it will be remembered, been induced, on condition of being allowed the title of king, and being handsomely provided for, to abdicate even the nominal authority he had, so that now Tahiti is French in form as well as fact.

We have fresh in mind the dispute between Spain and Germany as to the ownership of the Caroline Islands, on which missionaries of the American Board had long been laboring so effectively. After the Pope, being called in as umpire, had given an award in favor of Spain, we remember with what arrogance the new Spanish authorities, and the priests who accompanied them, began to proceed towards the people and the missionaries, with the evident intention of uprooting Protestantism altogether. But after the arrest of Mr. Doane, at Ponape, and his conveyance as a prisoner to the Philippines, had drawn the attention of Queen Christina's government to the behavior of its subordinates, ample amends have been made, and a governor appointed who shows himself thoroughly equitable towards the people, and thoroughly friendly towards the mission.

The Micronesian Mission of the American Board, it will be remembered, is within the range of the Papuan, rather than of the Sawaiori race.

The extension of German authority in various parts of the world is naturally, on the whole, agreeable to us, on account of the kinship of race and of religion. However, a fact communicated in the "*Missionary Herald*" for September, 1886, shows a less favorable side of German dominion abroad. It is extracted from a report made by Charles H. Wetmore, M. D., of Honolulu, who had been sent by the Hawaiian Board of Missions, as a special delegate to the Micronesian Islands, on "a visit of friendly counsel, medical assistance, and cheer." Dr. Wetmore says: "Fifteen days of delightful sailing brought us to Jaluij, where we learned that the Germans had taken possession of the Marshall Islands. They had also fined the Ebon church five hundred dollars for breaking (?) their treaty law of 1878 with them, by interfering with traders in their sales of spirituous liquors to Germans. So, as 'might makes right,' the natives paid half of the required sum and became responsible for the balance." At the same time the Germans, to do them justice, acceded to a native law laying a fine of forty dollars on any one, native or foreigner, who should sell any kind of intoxicating liquor to any native. The Germans have a strong sense of justice, but in their foreign policy may be pronounced entirely indifferent to considerations of philanthropy. But, considering the leading part which they are taking in destroying the people of Africa, through drink, their moderation in the Pacific must be commended, if they are willing to be debarred the right of selling it to the natives, and merely enforce their privilege of befuddling their own countrymen.

Dr. Wetmore says:—

"While at Kusaie we visited Lela Harbor, where the Strong's Island Mission was commenced in 1853. More than twenty-three years have they been without a foreign missionary, except by temporary visits. We were delighted to learn that they *resolutely observed the Sabbath* during the recent visit of a German man-of-war, which took possession of the island on that day, which the Germans would have held no more sacred than any other day. Rev. Liliak Sa is probably doing as well as any Kusaian would do, left to himself.

"Two delightful days were spent at Mille, 'the gem of the group.' . . . About 175 were present at our week-day meeting. They have the finest thatched meeting-house I ever saw. The walls are finished with much taste. The braiding, or mat-like ornamental work of the siding, exhibited a great variety of patterns which 'the women that were wise-hearted had wrought.' They have had the gospel sixteen years. A little more than threescore years ago the mutineers of the *Globe* met here their cruel fate, among whom was the young brother of our Hilo townsman, Captain John Worth. He was a mere boy, reluctantly controlled, as others were, by Comstock, the leader, and then had to suffer the sad consequences. 'Behold, how changed !' To see them, as I saw them, clothed and in their right minds, singing their gospel hymns, reading and reciting passages of Scripture, and exerting themselves to improve their minds and hearts, was a wonderful sight, such as the angels must delight to see."

Speaking of the whole Marshall group, Dr. Wetmore says :—

"There are twenty-three church buildings and nearly six hundred church-members in these islands, many of them reflecting much credit upon the laborers who have spent so much time here, and none need ever regret the money expended in carrying on the work on which the beloved Master has placed his seal. Two hundred and twenty-seven have been received to church-membership during the interval between the last and the present visit. Only twenty-nine have been suspended, and seventeen deaths have occurred since December, 1883. Their benevolent contributions have amounted, even in their poverty [which at times even borders on famine], to \$532.50, which has more than sustained the laborers employed, leaving the American Board funds free for use elsewhere. Twelve hundred Sabbath-school scholars meet pretty regularly for instruction, in their twenty-three schools, while about half that number of children attend the day-schools in their eight different school-houses."

Missions in the Pacific islands seem to have served the providential end of kindling a quick and warm glow of interest, like the flame of the lighter woods, which may sustain the heart of the Church, while preparations are making to attack the heavier masses of consolidated and highly organized heathenism, settled among the vast populations of Asia, or the dull indifference of the swarming millions of Africa. The Polynesians proper, who, though the fewer in number of the islanders, are spread over much the vaster ranges of the summer seas, are so graceful and winning a people, and so susceptible to religion ; their islands, many of them, are so lovely in scenery, and all of them so genial in climate ; their systems of heathenism, isolated as they were from each other, have been so little capable of effective resistance ; and the progress of the gospel among them, while varied by a thousand sparkling contrasts, and keeping expectation, from group to group, pleasantly awake, has yet been so transparently easy to follow as to hold the attention of the churches during what may be called the childlike stage of missions. And when the first labors were going on in more ungracious fields, courage was sustained until the early harvests were beginning to appear, by these more flowery experiences and quicker rewards. And this office they have not ceased to serve. It is still refreshing to fall back upon these idyllic pictures, after dwelling awhile upon the complicated responsibilities and more dubious course of things in the vast continents. For instance, this again from Dr. Wetmore :—

"In company with brethren Doane and Rand, we landed at Pingelap, where a multitude of children met us at the beach, singing their beautiful song ending 'Glory, glory, hallelujah !' We spent two days here, watching the

different phases of the work, in all of which we were much interested. The change effected here in less than fourteen years by Rev. Mr. Thomas, helped by Manassa and Tepit, in the earlier labors, after strenuous exertions had been put forth 'to prevent the coming of the missionary God,' is perfectly marvelous. Their church is almost large enough to seat one thousand people, the entire population of the island. Its walls are built of coral stone laid up with mortar, the roof is thatched, and the floors are made of bread-fruit planks. There was also a long flat pavement about five feet wide, the materials for which were quarried from the coral reef. Some of the stones were a fathom and a half long, three feet wide, and four or five inches thick. This pavement was about an eighth of a mile long, extending almost the entire length of their village of huts and houses. All these things show both industry and interest in the church enterprise. Rev. E. T. Doane took great pleasure in exhibiting both here and at Mogil a beautiful banner sent to him from Oakland, California, by Rev. Dr. McLean's Mission Sabbath-school, for use on such occasions."

Thus, they that are helped help others, and through the channel of a common Christianity, the tides of interest and influence roll outward from our Western shores.

"March 3d, at Lasap's, Rev. Mr. Solomon's home, we found everything just as we expected, after having been with him twelve days at sea and after having seen his helpful work among the Mortlock churches. A large group of children were at the beach, singing their 'Morning Star hymn,' and beating time with their fancy carved paddles. Everything was 'as neat as a pin' at his house, in the church, and all about it. The flat white sandy yard in front of the church was the handsomest one I ever saw. His people showed that they had been both fed and edified. All that needed to be done among them was simply to supplement and confirm the labors of the past and the present. . . . The ten thousand inhabitants in this large Ruk Lagoon are in perishing need of the gospel. New places are opening up among them for new laborers. Titus and David are going forth to sow the seed; others must be raised up and sent forth to engage in similar self-denials and toils. More workmen from the United States — men of piety, energy, and devotion — ought immediately to receive appointment to this needy field."

"It was very noticeable that the people at the Mortlock Islands, and others in that vicinity, wear less clothing than people in the other groups which we visited. From what I could learn, there is a gradual improvement in this line. No more nude babies are to be accepted at the baptismal font. The Mortlock islanders have bright eyes and, many of them, intelligent and interesting faces, when not besmeared with paint. The Ruk people have a wilder, fiercer look, and hence are more difficult to be influenced for good."

"The atolls and lagoons of all the low coral islands early attracted and engrossed my attention, as they do that of every visitor from abroad. A belt of cocoanut-trees about one hundred feet wide covers the outer border of each islet. In the centre huge bread-fruit, and in some places jack-fruit trees [a less solid, but to my taste much more palatable relative of the bread-fruit] show their topmost branches above the surrounding lofty palms. The roots of the bread-fruit tree are of peculiar growth. I measured one of them which jutted out from the trunk of the tree seven feet above the ground and extended out as many feet more before it wholly disappeared in the earth beneath. It was about four inches thick. At Kutu I observed a mere rooflike thatched house six feet high, whose gable-end was closed with a single slab made from such a projection. Its breadth at the base was ten feet, and the width five feet from the point downward. The entrance was at the other end, a mere hole about a foot and a half wide and two feet high. This is a characteristic house of the Mortlock Islands.

"These coral islands, having an average elevation of but five feet above ordinary high-water mark, not only wonderfully sustain a dense vegetable growth, but support a large population. Cocoanut-trees are a veritable god-

send to such a people. On many of these islands the cocoanut water is all they have to drink, save what is distilled to them from the clouds, and it is all they want. They live on bread-fruit, jack-fruit, the meat of the cocoanut, kalo, pandanus-fruit, and, in some places, bananas, arrowroot, and pineapples. Fish are abundant. Living largely upon a fish diet, it often aggravates cutaneous diseases. I noticed numbers of such maladies wherever I went. Added to these, I was often called upon to prescribe for other diseases which other nationalities had scattered among them, and which are doing a sad work; for all of which there will be a reckoning, sadder still, at the tribunal above. Another distressing sight was to see persons traveling about with *elephantiasis Arabica* (elephant-legs), incurable as yet, though a few cases, it is said, have been benefited by living for a time in a cold climate. Annual epidemics of influenza visit the islands, one of which made its appearance while I was there. Dysentery and diarrhoea prevailed at Kusaie and some other places, the sequel of the hurricane before alluded to which swept these islands last November. A few cases of bilious remittent fever also received attention. It is not strange that malaria should be developed in the vicinity of mangrove forests, growing in mud and water upon the fringing coral-reefs which skirt the shores of the high volcanic islands. The disease, however, yields readily to early heroic treatment. Only one case of Chinese leprosy was brought to my notice, though I heard that there was one death from the disease a short time before our arrival. Cases of it are, I judge, rare in this portion of Micronesia.

"The volcanic islands alluded to are Kusaie, Ponape, and Ruk. Of the former two, some call one and some the other, 'the gem of the Pacific.' They almost alike deserve the name. One never tires of looking at their lofty mountain peaks, from 2,000 to 3,000 feet high, indented by deep ravines and clad from base to top with dense green foliage, with here and there living springs of water.

"I am not forgetful of the new steam advantages which have fallen to my lot on the *Star*, the result of so many heart-offerings for her construction by a multitude of gleaners, Sabbath-school children, and others in America and various parts of the world. To them all many thanks are due for their self-denying contributions. It was quite an incentive to my coming on this voyage, which otherwise might have been very tedious. So we have visited twenty-five different mission-stations, counting Lela Harbor and the Kapali station at Jaluij, occupied by the American Board in past years. At twenty-three of them I spoke publicly, sometimes more than once, through interpreters, to congregations numbering in all from 4,000 to 6,000, gathered for review and instruction. We have sailed 10,471 miles, and are joyful to see again, in the distance, the snow-capped mountains of Hawaii, which form the background of our own dear homes. May God ever guide and bless the dear missionaries at Micronesia, foreign and native, and hasten on the promised era when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea!'"

The "Chronicle of the London Missionary Society" for March, 1887, says:—

"The Rev. W. E. Richards has been visiting Tahiti and reports that the French brethren, who have welcomed him in a most brotherly manner, are working devotedly in their different spheres. Education is pressing to the front ranks of Protestant mission work in Papeete. Out there, as in India, Mr. Richards remarks, education is one of the most potent forces."

The "Chronicle" for March, 1888, gives an account of the expulsion of the Rev. John Jones from the Loyalty Islands, by the French government. It says that "he has been expelled not so much on account of his Protestantism, as on that of known friendliness to the islanders, and as being a sturdy representative of earnest British Christianity, a type of man the French Colonial office is not partial to." He was given just



half an hour to arrange all his affairs. All his effects were left open to the first intruder. An Episcopalian clergyman writes to the "Times":—

"A few years ago I made two visits to the island of Maré, and on the second occasion spent five days with Mr. Jones at his pleasant mission station. I was astonished at the very remarkable material results of the missionary work upon this island. The people had become fired with an amount of religious zeal very unusual in the Pacific. They had built a most imposing stone church without any external aid, having even purchased their own tools for the work. This was really a church, with stained-glass windows imported from Sydney, and a small tower for a bell. They contributed some hundreds a year to the funds of the society, to which Mr. Jones belongs. They paid all the expenses of the numerous native teachers who were stationed throughout the island. They had given Mr. Jones a purse containing fifty pounds upon the twenty-fifth anniversary of his residence, which occurred that year, and they had even contributed two hundred francs to the Indian Famine Fund. . . .

"The attitude of the French towards Mr. Jones has been from the very first absolutely unpardonable. Mr. Jones had held his station for a quarter of a century; he had made himself one of the most popular white men in the Western Pacific; but his very success has caused his downfall. For many years the French authorities have bullied and harassed him beyond endurance, and the result is that the island is divided into two hostile camps, and the followers of the Roman Catholic priests and those of the Protestant missionary have for years been openly at war. Between my first and second visit to the island a pitched battle was fought, and twenty-one people were killed. It was sadly evident that all the zeal and religious ardor which Mr. Jones had instilled during twenty years of labor were ready, on the slightest provocation, to break out into fierce hostility.

"With such a condition of things upon a small island, Mr. Jones's expulsion was a foregone conclusion. I only wonder that he has remained so long. He was far too powerful a rival for any petty French resident to tolerate. Had the authorities in New Caledonia treated him well, he would have made Maré their most valuable dependency. Having treated him infamously, their only course was to get rid of him. For us there is no redress and no remedy. He cannot be reinstated. One thing only we can do—we can learn a lesson we sorely need to learn. We must keep our wits a little more about us, and not again allow ourselves to become so engrossed in party squabbles that any French foreign minister of six weeks' experience can checkmate us in three moves."

Will England have another Chatham? Even a "brummagem Chatham" might be better than none.

Rumors have reached us of an attempted revival of heathenism in Hawaii. We have inquired, and obtained the following information from high authority, which we do not name explicitly, as prudence is well where even such a sovereign as Kalakua is concerned:—

"The alienation of the present king from the Christian institutions with which the Hawaiians are connected has undoubtedly exerted a very injurious influence among the Hawaiians generally, and especially upon those that are nearest the Court. It would be a gain to have the king heartily in sympathy with the native churches; but it is very doubtful whether any considerable moral strength has been withdrawn from the churches by the king's defection. Were the Christian forces in the Islands to be rallied, as it seems possible for them to be rallied, by the addition of a few capable men from this country to the missionary force now resident there, I think the influence now emanating from the king could be effectually overcome. There is no doubt about the king's desire and purpose not only to go back to heathenism himself, from which he can hardly be said to have ever advanced very far, but to exert his influence to the utmost to revive old national customs which are filled with



heathenish sentiments and associations. I do not think we can credit Kalakua with anything like the deliberate purpose which the Emperor Julian had in his attempt to revive a waning paganism. He is a thoroughly bad man, sensual in his nature, cowardly, and bent upon his own indulgence. He has high ambitions, but lacks capabilities and courage to realize them."

The question might be raised, What effect the setting up of an Anglican mission has had in Hawaii. The same authority says:—

"The number of Hawaiians who are in the Episcopal Church is very small and always has been. I am not aware that there are any accessible statistics. The coming of the Anglican mission was a great source of grief to the missionaries, and while different men would express themselves in different terms, all would agree in regarding the movement as calculated rather to divide and weaken the religious forces in the islands than as aiding and strengthening them."

Had Mary Stuart really had the good of Scotland at heart, she would have become a Presbyterian. And had Hawaiian royalty really had the good of the Islands at heart, it would have postponed any æsthetic leanings to a more stately system for a century, and thrown itself heartily into the main channel of national Christianity. But, I am assured by excellent authority, even as things were, if an American Episcopalian had been sent out as royal chaplain, who would have been in cordial fellowship with the missionaries, the latter would have thought very well of it. But when, as the king's brother said, "the king asked for a horse, and they sent him an elephant," when Bishop Staley, a High Church Englishman, came out with all the pomp of a clerical staff, crosier in hand, and for what I know mitre on head, fancying himself a second St. Augustine of Canterbury, and disposed to treat the solid work done by the American Congregationalists about as slightly as the Benedictine bishop treated the Welsh and Irish Christianity, the result was only not disastrous because it was so ineffectual. Staley soon went home, and little seems to have come of his ambitious enterprise of proselytism for good or ill.

The present writer does not speak as a Congregationalist, for his own leanings are decidedly Episcopalian. But "the historic episcopate," and "the incomparable liturgy," where not original in a mission, ought to be reserved as a luxury for the generations of established Christianity. To teach a rude people, struggling out of heathenism from below, and menaced with reversion to heathenism from above, that these secondary matters are of the substance of the gospel, is the same incurable narrowness, often fairly amounting to wickedness, as that which followed up St. Paul, wherever he went, with intrusions in the name of a more perfect ritual and a better acknowledged succession. The Church of England has no doubt the true apostolic succession, though she seems a little uncertain whether she derives it from Rome or from Joseph of Arimathea. But if she has it from Rome, she seems only too well inclined to show that with it she has received a full share of Rome's unscrupulous intrusiveness. God heal her of it, and give her to fulfill her own great destiny in a manner more worthy of Christ, from whom her most ancient, and of Paul, from whom her most noted cathedral has its name.

*Charles C. Starbuck.*

## BOOK REVIEWS AND NOTICES.

REAL-ENCYCLOPÄDIE FÜR PROTESTANTISCHE THEOLOGIE UND KIRCHE. Unter Mitwirkung vieler protestantischer Theologen und Gelehrten, in zweiter durchgängig verbesserter und vermehrter Auflage, begonnen von Dr. J. J. HERZOG und Dr. C. L. PLITT, fortgeführt von Dr. ALB. HAUCK, ord. Professor der Theologie an der Universität Erlangen. Achtzehnter Band. Nachträge: Harless bis Schluss. General Register. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1888.

With this volume the second edition of this noble work is completed. It contains the supplementary articles begun in the preceding volume to the end of the alphabet, and contains besides an important article upon Tithes (Zehnten), which properly belongs at the close of the original list of topics. The supplementary articles are chiefly biographical sketches of theologians and other men of note in the church who have died since the publication of this second edition began. Among these sketches may be mentioned those of Harless, Keim, Rothe, Schenkel, van Oosterzee, Martensen, Andrews Norton (by Dr. C. R. Gregory), Charles Kingsley, and Livingston. The comparatively ample space occupied by the two last-named articles is a pleasant proof that it is not the religious thought and achievement of Germans alone which interests the German church. This impression of cosmopolitanism is deepened by the careful attention paid to the English and American pulpit, by Dr. Christlieb in his elaborate article on the "History of Christian Preaching." In this article Frederick Robertson, Spurgeon, and H. W. Beecher are described with care and fairness, and Moody is spoken of with high appreciation. The volume touches the life of to-day in its articles upon the "Lutheran Church in North America," the "Salvation Army," and "Spiritualism." The last of these (by Zückler) might be taken, if it had not been written by a German, as a ponderous burlesque. From the scientific point of view, the article "The Talmud," by Strack, and "The Edict of Nismes," by Th. Schott, are perhaps the most important in the volume.

The articles are followed by a list of "additions," alphabetically arranged, and containing brief additions to various articles scattered through the whole work, and information as to recent literature treating of the subjects respectively discussed. Then comes an alphabetical list of contributors; a list of the articles written by each following his name. Last of all is a full general index.

Among the eminent theologians commemorated in this closing volume is its chief editor, Professor J. J. Herzog. There was surely a pathetic fitness in the providential ordering of his life, which secured for his name its place in the shining list of great divines and added the record of his scientific labors to this great history of theological achievement. Though his Encyclopædia is his worthy monument, it would have been incomplete without an inscription bearing his name.

A few of the facts relative to the history of the work given in the article "Herzog," and in other articles, may be recounted here. In its first inception the undertaking was put into Schneckenburger's care. This scholar's editorial labors were soon interrupted by his untimely death, which took place in 1848. After some delay, caused by the revolution of that year, Herzog was appointed to the editorship at Tholuck's suggestion.

The first volume (to which Schneckenburger's preparations were an important contribution) was published in 1854, the last (of the first edition) in 1866. Herzog associated with himself in the editorial charge of the second edition his colleague Professor Plitt of Erlangen. When seven volumes had been issued Plitt was seized with a fatal illness. His place was taken by Licentiate, afterwards Professor, Hauck, who assisted Herzog until the latter's death, in September, 1882. Of the volumes subsequently issued, seven in number, Hauck was the sole editor. Herzog contributed to the encyclopædia five hundred and twenty-nine articles. The subjects of all of these lie within the domain of church history. Most of them are brief; among the more elaborate may be mentioned those upon Calvin and the Lord's Supper (*Abendmahl*).

The encyclopædia professes, in the preface of the first volume of the second edition, to give a succinct representation of the conclusions reached by Protestant Theology concerning the principal subjects of religious knowledge. Each department of Theology is to have its due proportion of space. The views expressed are to be those of evangelical Protestantism; it is purposed to allow fair expression to the various schools of opinion covered by that name.

The editors' success in carrying out this last detail of their plan will be differently estimated by their readers, according to their respective theological positions. To us they seem to present the views of conservative German scholarship, but to do this in a candid and enlightened spirit. As an illustration we would name the article upon the later Tübingen school, by H. Schmidt of Breslau, which is a polemic against Baur, although calm in tone and fair in statement. We would also mention the fact that the articles touching upon burning Old Testament questions are chiefly from the pen of Orelli, the able Professor of Old Testament literature in Basel. Scholars of a less conservative type are among the contributors. Harnack, Weizsäcker, Dillmann, Reuss, have each written a considerable number of articles. But these articles discuss themes remote from the burning questions of the day. We have not the slightest disposition to find fault with this feature of the encyclopædia. Its editor could not have been expected to ask men of a theological tendency unlike his own to speak for Protestant scholarship in his pages upon important and controverted topics, nor could he have been expected to provide discussions of those topics written after the matter of the magazine *symposia*. As a theologian he had to form a judgment as to which one of the opposing views was the true view; as a theologian, still more as a Christian, he had, when two opinions claimed the right of an influential utterance, to give what he deemed the truth. The encyclopædia was not projected merely for the sake of describing various theological controversies; it had the worthier aim of gathering into an accessible store the rich harvest of religious knowledge and truth which the theological science of our time had produced. In carrying out this aim, its editor had to ask not only what views have been advanced, but also what secure results have been reached; and to make provision for giving those conclusions (of course with all proper qualifications, and fair representation of conflicting views) to his readers. If his doing this was incompatible with his fulfillment of his promise of finding a catholic theology in the Protestant church, he deserved only commendation for breaking that Herod's vow.

The interest of the Encyclopædia for its American readers, and its

value for all its readers, is greater from the fact that it contains eight articles from the pen of Dr. Schaff, four of them treating of topics so important as North America, Savonarola, Tertullian, and the Westminster Synod, and three written by Dr. Caspar R. Gregory.

*Edward Y. Hincks.*

**THE RACES OF BRITAIN.** A Contribution to the Anthropology of Western Europe. By JOHN BEDDOE, M. D., F. R. S., etc.; Ex-President of the Anthropological Society of London and of the British Naturalists' Society, Foreign Associate of the Anthropological Society of Paris, Corresponding Member of the Anthropological Society of Berlin, Honorary Member of the Anthropological Societies of Brussels and of Washington, and of the Philosophical Institute of Bath. Bristol: J. W. Arrowsmith, Quay Street. London: Trübner & Co., Ludgate Hill. 1885. All Rights Reserved.

Mr. Grant Allen has taken to curvetting lately with such extraordinary vivacity, on the strength of Dr. Beddoe's ethnological researches in Great Britain, that it is worth while examining them, to see whether there really is danger that "the Germans are to be driven back across the sea," as the Cambrian bards foretold, somewhat prematurely, some six hundred years ago. Mr. Grant Allen, supported by the exultant acclaims of his Hibernian cousins, proclaims that this, at length, is "positively their last appearance in the island," within which they have been leaders of the earth for so many ages. If they must go, we hope they will come over here, to reinforce our English strength. To judge from Dr. Beddoe's plates, they will bring with them most of the beauty, and certainly most of the moral strength, of the fast-anchored isle.

Dr. Beddoe values the test of color in determining race much more highly than is usual, especially the color of the hair and eyes, so long as the conditions of natural selection remain substantially unchanged. He says that variations of skull within the same family are as frequent and notable as in hair and eyes. He subdivides eyes into light, neutral, and dark, and subdivides each class into five, according as it is accompanied by one of five grades of hair, ranging from red to black. He has made extensive use of the Index of Nigrescence, found by subtracting, among a number of persons of a given locality, "the number of red and fair-haired persons from that of the dark-haired, together with twice the black-haired," the latter as exhibiting an intenser disposition to melanosity. At the same time he has measured a great many skulls, and noted their shape. The results of form and color appear to agree very nearly, and to agree also with historical evidence. He goes at length also into the historical evidence of the effects of Norman, Flemish, and French intermixture.

Dr. Beddoe's conclusion is, that, of the population east of the middle line of England, bending in the North to take in Cumberland and Westmoreland, the greater part are Germanic in blood, Anglo-Danish in the North, Anglo-Saxon in the South, and Jutish in Kent and around the Isle of Wight. West of the centre, the Germanic blood diminishes towards Wales, and towards Cornwall, the old "West Wales." In the greater part of England he makes out the Saxon blood to be about one half. The prevalence of the Teutons in the East of the island explains why, as Mr. Doyle says, most of the movements which have expressed the greatness of England—including the Pilgrim and Puritan emigration—have had their chief impulse from the Eastern counties. Eastern

Scotland also, along its whole length, he finds to be Anglo-Danish. At the same time, as the nobler population of Great Russia is said to be in considerable danger of being submerged by the more rapid multiplication of the greatly inferior race of Little Russia, so it appears there is a tendency of the dark races of the West and Southwest of the island to press upon the blond Eastern race, especially as this tendency is assisted by the stream of Irish emigration. In view of this, the German current that is pouring in, though a present embarrassment, may prove in the end a welcome reinvigoration of the true England, the England of history.

Dr. Beddoe does not appear to recognize the Celtic race, though of course he acknowledges the Celtic language, in its two great branches of Gaelic and Kymric. He says there is considerable evidence that Wales — perhaps even Cornwall — was once largely Gaelic. The Welsh, he says, are far from homogeneous, and the Highlanders also. The latter show the tall, blond type, gallant and chivalrous, fond of "the absolute in thought and principle" — what is especially called the Celtic type of mind. Then there is a darker, heavier Highlander, perhaps of Ugrian stock, "gloomy, fervent, humorous." Unlike Huxley, Dr. Beddoe says that Ireland has throughout a most distinct type of man, though he believes that about one third of the Irish blood is English.

The author magnifies Anthropology above Philology, remarking that where the former calls for an element of speech, the latter is pretty sure to produce it. Thus, he says, Anthropology called for Ugrian forms of speech, and now they are beginning to be dimly discerned in Welsh and Irish. The author acknowledges the prevalence of the dark Iberian race in the West of Great Britain, but doubts whether it is so largely concentrated in South Wales as has been supposed. He finds it largely among both Kymry and Gaels. At the same time he inclines to concede that the inhabitants of the Severn valley, at the time of the Saxon conquest, were somewhat recently, and perhaps imperfectly, Cymricized Iberians — called, I believe, Lloegrians by the Welsh — and would not even absolutely deny that they were thereby the more willing to yield to the new conquerors of the old. He remarks that, except in complexion, the Iberian and the Saxon are not so far apart but that they easily blend, and with happier results, on the whole, than the Saxon and the Cambrian, as found in Central Mercia.

Mr. Grant Allen would do well to consider some of these points before he makes too many antic grimaces over the great exploits the Celts are going to perform against "the Sassenach." By the time that Kymry, Gael, and Iberian have been able to agree on what terms they are to administer upon the effects of "the Germans," and not until then, it will be time for the English to consent to see Brehon law administered in Westminster. Dr. Beddoe testifies to the dispassionateness of Allen's "Anglo-Saxon Britain." But it appears that he can don the cap and bells upon occasion.

Dr. Beddoe's results amply bear out what Matthew Arnold remarks of the greater refinement of sentiment in English literature and art over that of Germany, and also its comparative deficiency of architectonic patience. It is worthy of note that Shakespeare comes from the mixed county of Warwick. His infinite serenity and poise sufficiently show that he is a true Teuton. But a mere Teuton could not disport himself in such regions of airy lightness.

In the West, the author is satisfied that a Mongoloid element may be traced, and also a prognathous element. He remarks that Ireland is apparently the present centre of this, but is inclined to regard Africa as its place of origin. "It will scarcely do to ascribe it, as is often done, to the effect of misery and oppression on the physique of the race. The average stature of my 34 was 5 ft. 7.6 in.: my material is taken mostly from the laboring classes, yet in the prognathous list appears one of the ablest and most distinguished clergymen in Wales. I have also noticed it in the portraits of some well-known Welsh bards; in fact, eloquence, or at least readiness of speech, seems to be a general characteristic of the type."

The author remarks that the Germanization of Switzerland was very much like the Germanization of Britain, and that the Index of Nigrescence gives results closely answering to history. Probably the one country will be re-Celticized about when the other is, that is, when King Arthur returns from "the island-valley of Avilion." Meanwhile the Celt must be content to be a quickening and refining element, without whom the Teuton can never be delivered from loutishness. But he must be content to throw himself into the mould of that race whose speech he must learn if he would work on the world, — that race which has made England and America, which is England and America, whose cloddishness covers a deeper truth, a more rooted justice, a richer humor, and even a deeper tenderness, as well as a sense of individual freedom, which may work very slowly under the accretions of feudalism, but for which the impatience of Celtic lawlessness would be a most wretched substitute.

The book has nearly ninety pages of tables of observations and measurements, including some eight or ten comparative shaded or colored maps. In all this, Dr. Beddoe says, he means "rather to prepare" some small part of a solid platform, whereon insight and genius may ultimately build, than himself to erect an edifice of wood and stubble, which may make a fair show for a day, and then be consumed by the testing fire."

Dr. Beddoe remarks that in England the Irish, in business, "are nowhere," but that when it comes to political and military distinction, "they retrieve their position." The Welsh are strong in business, little heard of in war. The Scotch come just after the Welsh in business. I need not say where they stand — especially where the Highlanders stand — in war. The strongly Anglo-Danish Yorkshiremen are yet a very distinct type, superior in music to the South English, but inferior in poetry to both them and the Lowland Scotch.

Charles C. Starbuck.

ANDOVER.

PAPERS OF THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS [Archæological Institute of America], Vol. III., 1884-1885. — THE WOLFE EXPEDITION TO ASIA MINOR.<sup>1</sup> By J. R. SITTLINGTON STERRETT, Ph. D. Pp. vii, and 448. Two maps. Boston: Damrell & Upham. 1888. \$2.50.

The Archæological Institute needs no special warrant for undertaking the publication of the inscriptions collected by our young but already

<sup>1</sup> The Wolfe Expedition started May 20th from Lamos, Cilicia; and after extensive journeyings in Lycaonia, Isauria, and Pisidia, was terminated on reaching the line of the survey of the Ottoman Railway, at Tchair Tchiftlik, in southwestern Phrygia, October 1, 1885.



distinguished American epigraphist, Dr. J. R. S. Sterrett, at present a professor in the Miami University of Ohio. Dr. Sterrett, after studying at the University of Virginia, and later, in 1880, taking his degree at the University in Munich, Germany, became a member of the Classical School in Athens at the opening of its first session, in 1882. It was through the agency of the managing committee of the school that the sum of one thousand dollars, the gift of Miss Catherine L. Wolfe of New York, was sent him in 1885, for those researches in Asia Minor of which the report is now published; and it seems that the expedition of 1884, also, as well as the Wolfe Expedition, was made by Dr. Sterrett to a great extent under the auspices of the American School.

The first great achievement in Greek — or, as it is sometimes called, Anatolian — epigraphy was the publication of Bœckh's *Corpus Inscriptionum Græcarum*, the first volume of which was issued in 1828; next to this may be ranked the LeBas-Waddington collection (*Voyage Archéologique en Grèce et en Asie Mineure*), begun in 1843; the third great event, in the opinion of a distinguished European archaeologist,<sup>1</sup> is the publication of the inscriptions discovered by Dr. Sterrett in Asia Minor.<sup>2</sup> Dr. Sterrett enjoys the distinction also of having edited "the first collection of Greek inscriptions ever made by an American expedition in classic lands," — those found by the expedition to Assos.

Bœckh's great work (in four volumes) was completed in 1856, and contained only about ten thousand inscriptions; but the increased interest in, and facilities for, exploration in later years have enlarged the number of Greek inscriptions to perhaps thirty thousand or more, of which Sterrett alone must have discovered and copied nearly one thousand.

To those who are at all acquainted with epigraphy, there will seem to be nothing surprising or inconsistent with what has already been stated, when it is added that very few of the inscriptions of the Wolfe Expedition are of any intrinsic worth, except to the professional epigraphist; for it is estimated that scarcely more than one per cent. of known Greek inscriptions can be said to have any importance as records of historic events. But, even when furnishing no new facts, inscriptions are nevertheless invaluable. Of course they cannot recall, as literary records do, the spirit which animated and directed ancient life; yet they often show in a way and measure of their own something of "the color and movement" of every-day life, and in various ways contribute much to the adequate setting forth of historic events also. Any one familiar with Bœckh's "Public Economy of the Athenians" (*die Staatshaushaltung der Athener*) does not need to be reminded that much of the most trustworthy data of that great work concerning the taxes and revenues of Athens was obtained from inscriptions. The dull and tedious drudgery of tracing worn or broken characters in stone has enabled Professor Köhler, by means of the recovered Attic tribute-lists, to construct a map of the Athenian maritime empire and its dependencies, which, as Mahaffy puts it, tells the student more in five minutes than hours of laborious reading. So that, within certain lines of historic inquiry, "these undeniable and seldom suspicious sources are more and more becoming our surest and even our fullest authority."

<sup>1</sup> See *Fourth Annual Report of the Managing Committee of the American School*, p. 13.

<sup>2</sup> Dr. Sterrett's collection contains a few Latin, as well as two or three bilingual, that is, Greek and Phrygian, inscriptions.

The chief immediate value of Sterrett's researches, however, consists in their contributions to our geographical knowledge; in his own words, they revolutionize the map of the country. The cartographical construction of observations and measurements was intrusted to Professor Heinrich Kiepert of Berlin, whose work appears in the two beautiful maps which accompany the volume. Furthermore, "The Nation," for August 2, has the announcement that the forthcoming map of Asia Minor, from the hands of Dr. Kiepert, has been largely enriched through the travels and discoveries of Sterrett and Ramsay. Among the sites of ancient towns identified, the most important are Lystra, of the New Testament (p. 142), and Isaura Nova (p. 150); and the suggestion is made (p. 22) that Derbe may possibly be located at the ruins of Bosola (Lostra), seeing that the identification of Lystra with Khatün Serai must remove Derbe from its supposed site at Serpek (Ambar Arastı, p. 15). Among some ruins at Cremna (Girme), the discovery of a single fragment of stone containing the syllables AUG FELIC ONIAE VIR, proved to be of great value; for it was found to complete and make legible the official title of the colony of Cremna as *Colonia Iulia Augusta Felix* (p. 320). And we have in this circumstance a good illustration, also, of the necessity of imputing hypothetical value, at least, to every document or fragment; for no one can prophesy that they will not, by their relations to other documents or fragments, throw important light and lead to information in ways most unexpected.<sup>1</sup>

Dr. Sterrett's collection contains much that may be classified under the heads of "private" or "religious" inscriptions (that is, simple memoranda, dedications, epitaphs, etc.), connected for the most part with Græco-Roman and early Christian<sup>2</sup> life; though it also includes revised and corrected copies of quite a few which have been incorrectly published elsewhere.

At Yaztū Veran (not Yassū Veran, as usually pronounced, cf. p. 383), a Latin inscription was discovered, locating the city of *Tymandos*, and having some historical importance also. In fact, it has been already twice published<sup>3</sup> by Professor Mommsen, who is inclined to assign it to the time of Diocletian.

Among matters of philological interest were found: feminine nominatives of the A-Declension ending in -s (p. 58); *αἰαντῶ* for *ἐαντῶ* (p. 62), *γυνηκός* for *γυναικός* (p. 59), *Ἑρακλειδῆς* for *Ἡρακλειδῆς* (p. 91), showing that the pronunciation of *η* was not "iotacised" in Lycaonia at a comparatively late day; the form *κατεσκειύασαν*, showing that *ευ* was sounded as *ου*, at a late period; and the new forms *ἀπηγειοχόρα* (p. 104), and *ὀρθοπαῖα* (p. 168).

About twenty minutes above Köprü Bashü, in the valley of the Gök Su, Dr. Sterrett found a "remarkable sepulchre of a great hunter, . . . excavated out of a cone-like rock of irregular shape" (p. 44).

"Five minutes above this tomb the Gök Su emerges from a great cañon

<sup>1</sup> Dr. Sterrett copied pieces of inscriptions varying from a single word to one hundred and twenty lines in length, some of which are of a date as late as the eleventh century, A. D.

<sup>2</sup> The so-called "fylfot" cross or "svastaka," so frequent on objects found by Dr. Schliemann at Hissarlik and elsewhere, was found by Dr. Sterrett in more than one locality as a monogram of Christ. This sign is discussed at length in Schliemann's *Ilios*, pp. 345-54.

<sup>3</sup> In Bruns, *Fontes Juris Romani*, p. 150, and in *Hermes*, xxii. p. 321.

with almost perpendicular bluffs of solid rock. These bluffs contain rock-cut dwellings or tombs, which are said to be inaccessible at the present day."

One of the names of this place is Ak Kale, or White Castle. But a very remarkable community of rock-dwellers was found among the bluffs of Bakluzan Dere (p. 84).

"Some of these dwellings are high up in the bluffs, and none of them can be reached without artificial help. They are certainly inhabited at present; but in spite of my anxiety to see some of the people, they were always invisible. The ladder used to reach the dwellings is a long but strong pole, and perfectly smooth. How women and children can climb it remains a mystery. Indeed, the whole settlement bears a mysterious air."

More or less complete identifications of localities were made as follows: Lakhlas, as *Λαλασσίς*; Lauvdha, as *Λαυζαδος*; Ada Tepe (or Monastir), as *Arassus*; Enevre, as *Anabura*; Ilaus, as *Ilouza*; Minassün, as *Minassos*; Aghras, as *Agrae*; and a hypothetical *Astros* or *Astra*, as *Σαύατρα*, of Ptolemy, v. 4 (p. 47), besides those already referred to. Ramsay's list of Pisidian ethnics is also considerably enlarged (pp. 271-73).

At Fassiller, Dr. Sterrett had the good fortune to find another of those prehistoric monuments belonging to the period in the history of Asia Minor which scholars are now calling "Hittite." It is an immense monolithic stele, 7.23 m. in height, showing "the figures of two men and two lions in very high relief." Sterrett thinks this monument "is a fellow to the celebrated sculptures of Boghazkieui, Euyük, and Giar Kalesi, and should be assigned to the same period as the façade at Eflatün-Bunar, published by Dr. Wm. H. Ward in the "American Journal of Archaeology," vol. ii. p. 49, and Plate I. See p. 164 for details.

It required a plucky spirit in Dr. Sterrett, and no ordinary enthusiasm for his work, to hazard all the risks of travel and exposure among a people of such rude and primitive customs as the present dwellers in the interior of Asia Minor. In addition, however, to such inconveniences as one might readily anticipate, the inscriptions were sometimes found in such situations that they could be copied only by putting one's self into positions both painful and dangerous in the extreme. Furthermore, the ignorance of the natives was at times absolutely impenetrable; for instance, as to the name of a certain village (p. 216), Sterrett says: "It was heard by me in 1884 as Budura; this year it sounds like Nudura; Vrontchenko gives it as Muzura. Again, social or official etiquette barred the way; and thus two lines of No. 164 are missing, because they were buried so deep that they could not be laid bare 'without special permission from the Mufti, who was sleeping away the Ramadhan fast.' Occasionally there was a complication of annoyances, as in the attempt to reach Dulgerler (p. 51), the description of which I will give in full.

"We reached Omar Oghlu after dark; all the inhabitants, excepting three women, were absent at the Yaila. My Mussulman servant told me that etiquette would not allow the women, in the absence of their husbands, to offer us hospitality. So, albeit in the darkness, we were compelled to attempt to find our camp at Dulgerler, which was nearly an hour and a half distant. We were directed to cross 'the bridge' at a certain point, and then to ascend the bluff to Dulgerler. On arriving at the point designated, we could distinguish nothing in the darkness; the roar of falling water could be heard both above and below us; we crossed the gorge in its whole width again and again, and were dumfounded to find that the river had disappeared! Lower down we found a stream of water and a number of mills, whose owners took us for robbers,

and forthwith hid themselves or vacated the premises entirely. In the vain hope of getting assistance from some of the millers or of finding the road to Dulgerler, we continued to grope about for two hours, leading our horses and feeling our way before us. Finally we became convinced, both from the general character of the ground and from the roar of cataracts, that it was dangerous to proceed farther, and so we had to sit down and make the best of an awkward situation, until morning should bring us relief. Next morning the mysteries were all cleared up. In short, the Gök Su disappears underground, to reappear somewhat more than half a mile lower down, thus forming a natural bridge, known as Yer Köprü. But this is not all! Immediately below the point where the Gök Su disappears under the ground, and on the left bank of the Gök Su, a large stream, Kara Su, rises at the foot of the bluff. On the other (the right) side of the cañon a second stream, Ak Su, rises at the foot of the bluff. So that we stand before the singular phenomenon of two rivers flowing for their entire length on a natural bridge over a third river. Below the mill the waters of Ak Su and Kara Su rush down the precipice in a number of most beautiful falls to the Gök Su below."

Volume IV. of the series of Papers of the American School at Athens was issued somewhat in advance of Volume III., its natural predecessor. However, the appearance of Volume III. within the last month not only makes the series complete to date, but also relieves the reader of Volume IV. of the annoyance of being repeatedly referred to a book while it is still unpublished.

Edward G. Coy.

ANDOVER.

## GERMAN THEOLOGICAL LITERATURE.

*Brugsch, Heinrich. Religion und Mythologie der alten Ägypter, nach den Denkmälern. 2 Bde. I. (vi, 280.) Mrk. 6. Leipzig, 1884. II. (xxvi, 757.) Mrk. 10. J. C. Hinrichs'sche Buchhandlung. Leipzig, 1888.* — The second volume completing the great work of Brugsch is now issued. It has been delayed on account of the author's connection with the German embassy in Persia. The first volume is little more than a clearing-up introduction to the subject. The author defines his purpose as "an attempt to remove the rubbish of thousands of years in order to restore the foundations of the mythological building of that old culture people." The entire investigation and reconstruction are based upon the inscriptions, the majority of which have in our day been brought to light. The difficulties of the work and the spirit in which it should be prosecuted are set forth in a manner to inspire confidence in the leader who conducts us through these ancient and mysterious labyrinths. The present volume exhibits the inscriptional sources and enters upon a detailed description of the various gods and their different forms among the ancient Egyptians. It is impossible to give any adequate idea of the immense value of this work, but we attempt to give the result in the author's own words. "The fundamental idea which serves as a support to the vast structure of Egyptian religion and mythology is the declaration that the world is the body of one God which He created out of chaos by His will and word. This work of creation is carried through a ninefold gradation (which corresponds to the nine chief gods of Egypt) to fit it for the habitation of His soul. All the members of the 'Neunheit' are permeated by His moving and creative power in order to preserve for all time the harmonious order

of the kosmos through the periodic change of the arising and vanishing phases of the world." The work contains sixty-five woodcuts illustrating the text and a valuable table of proof sources. The volumes are excellent specimens of the publisher's art.

*Stählin, Leonh. Kant, Lotze, Albrecht Ritschl. Eine kritische Studie.* Leipzig: Dörffling & Franke. (xvi, 253.) Mrk. 6.—Of the 250 pages of this work eighty-eight are given to the examination of the philosophy of Kant, thirty-three to Lotze, and one hundred and five to Ritschl. The theories of Ritschl are found to rest upon the philosophy of Kant and Lotze, which fact explains the separate treatment of the latter. Our author regards Ritschl as by far the most influential theologian of our day, and finds his theories rapidly strengthening their hold everywhere. The point fixed upon as a centre is Ritschl's theory of knowledge, and it is this point that is kept clearly before us in the review of Kant and Lotze. With singular skill the main features of the system of Ritschl are set before us and their bearings indicated. Not only does the author show the relation of Ritschl's theory of knowledge to the definite theories of Kant and Lotze, but also to its own foundations. "Ritschl's theory of the origin of religion is only a modification of the thought of Kant" (p. 492). The position of Ritschl is variously judged. One party declares him to be the greatest representative of pure evangelical religion, and his work "a continuation and enlarged exhibition of the true spirit of Christianity;" the other party, that his theology is at variance and in irreconcilable conflict with the Scriptures and the church. The position of the author is indicated on page 225. "The power of spirit with which Ritschl's work is written is not to be underrated, but the position he takes is untenable." And again: "His theory of knowledge leads him into errors respecting the true nature of religion." The work is a very valuable contribution in our time, presenting with great clearness the outline and trend of a popular theology as well as its philosophical foundations.

*Tschackert, Dr. P. Unbekannte handschriftliche Predigten und Scholien M. Luthers, aufgefunden, beschrieben und untersucht.* Berlin: H. Reuter.—In the public library of the town of Königsberg, in Prussia, the author discovered two volumes marked S. 21. Q. and S. 22. Q., both given to the city by Johannes Poliander, preacher in Königsberg from 1523–1541. The first volume contains Latin notes of the sermons of Poliander. The second contains about ninety sermons by Luther. Luther never used notes in preaching. These sermons were taken down at the time of their delivery by copyists. Some of them are little more than outlines and extracts. This is an important discovery, since it is the earliest collection of Luther's sermons, and as we have but three of his sermons in his collected works. There seems to be no doubt of their authenticity. An edition of the entire volume S. 22. Q. is promised.

*Die hauptsächlichsten Unterscheidungslehren der evangelisch Lutherschen und römisch katolischen Kirche.* Sieben Vorträge. Braunschweig: Wollermann.—These discourses were delivered by different theologians during the winter of '87-'88. Dr. Uhlhorn discusses the relation of Protestantism and Romanism, furnishing an historical introduction to the series. He declares: "This present world was born in Wittenberg." The work as a whole may be regarded as a polemic against Romanism and as a protest against the prevailing indifferentism. The lectures without exception are bright, scholarly, and stimulating.



*Achelis, Dr. Hans. Das Symbol des Fisches und die Fischdenkmäler der römischen Katakomben.* Marburg: N. G. Elwert'sche Buchh. (ii, 110.) Mrk. 2. — We may welcome every serious contribution to this comparatively neglected field. The importance of the Bayeux tapestry to an understanding of the Norman Conquest of England is properly emphasized, but here are monuments and inscriptions and paintings which are intimately connected with the conquest of the Roman Empire by the early Christian church, and illustrate the life and doctrine of the young community. Dr. Achelis concerns himself with the favorite symbols of the Catacombs, a symbol which occurs seventy times. The author takes issue with many of our ideas respecting the fish symbol. He divides his work into two parts. In the first part he endeavors to discover the meaning of the fish in the writings of the Church Fathers; in the second part he seeks in vain for a relation between the fish of the Fathers and the fish of the catacombs, and concludes that the fish in the catacombs has no symbolic meaning. In his own words: "All the fishes in the catacombs which passed for symbolic, mystical compositions are only simple historical or decorative illustrations." The work is founded on the archaeological writings of F. Becker.

*Döllinger, I. von. Ueber die Wiedervereinigung der christlichen Kirchen.* Nördlingen: C. H. Beck'sche Buchh. (v, 140.) Mrk. 2. — These seven lectures, delivered in 1872, and at once published by Rivington, London, are now for the first time issued in Germany. The lectures, though published as originally delivered, are yet of permanent value as a vigorous historical treatment of the subject. The author sees no real union even in the remote future. Even now he writes: "Hopes of reunion are as illusions, and the chasm between the two churches widens and deepens continually."

*Theologischer Jahresbericht, herausgegeben von R. A. Lipsius. Siebenter Band, enthaltend die Literatur des Jahres 1887.* Leipzig: Geo. Richardt's Verlag. (558.) Mrk. 10. — It is necessary only to call attention to this unrivalled publication, in which the literature of the year 1887 is comprehended. The present volume is equal to the best of its predecessors. The great mass of material is excellently arranged, and the whole supplemented by a complete table of contents. Every book and article of merit, American, English, French, and German, receives proper attention. The more important works are outlined and their results given. It must not be supposed that this compendium is simply for theologians and ministers, it is quite as valuable to the student of history and philosophy. The whole is a work of specialists who have spared no labor to make their production complete and serviceable. The work is one that should find a place in all libraries.

*Texte und Untersuchungen zur Gesch. der altchrist. Literatur, von O. v. Gebhardt und Ad. Harnack. V. Bd. Heft I. Der pseudo-cyprianische Tractat de aleatoribus, die älteste lateinische christliche Schrift, ein Werk des römischen Bischofs Victor I.* Leipzig: J. C. Hinrichs'sche Buchhandlung. (v, 150.) Mrk. 4.50. — Dr. Harnack gives the entire text of the "Tractatus de aleatoribus," and discusses its authorship. In pages 92-125 the evidence is presented in such fullness as to leave little doubt that the author of the "Tractatus" was the Roman bishop Victor in the second century.

Mattoon M. Curtis.

DRESDEN, GERMANY.







*The interesting and remarkable story of "John Ward, Preacher."* — VEN. ARCHDEACON FARRAR.

*The story is full of delicate and discriminating comment, criticism, and suggestion. — Christian Union (New York).*



*One of the strongest and best-sustained American novels of the year. — Boston Transcript.*

*Margaret Deland.*

## John Ward, Preacher.

By MARGARET DELAND,  
AUTHOR OF "THE OLD GARDEN AND OTHER POEMS."

12mo, \$1.50.

 EIGHTH EDITION. 

*From Ven. Archdeacon FARRAR, of England.*

A story full of grace, suggestive of many serious thoughts, and rising at times to a tragic pathos, which brings to the eyes of the reader a rush of tears. . . . There are pages in it which, in their power of insight and skill in minute delineation, remind us of Thackeray; while the pictures of country life constantly recall Mrs. Gaskell's fresh and charming tale of "Cranford." But "John Ward" is no mere fugitive story. Behind the story lie some of the deepest problems which beset our life.

*From The Congregationalist, Boston.*

No story has been published for a long time which stands out so prominently above the average of novels as this. It is remarkable in an unusual degree, both for its delicacy and vigor as a piece of literary work and as a study of types of personal character.

*From The New York Tribune.*

In this powerful novel is presented a deeply interesting study of the effects of religious belief upon love and happiness. . . . It is a story of strong and absorbing interest, finely conceived, and written throughout with uncommon ability.

*From The Athenæum, London.*

It is refreshing to meet with a novel which shows such real ability as "John Ward, Preacher," and one written with such workmanlike care and precision throughout.

*From The New York Times.*

For close analysis, for tender effectiveness, for delicacy in handling this subject, we have rarely read anything more effective than "John Ward, Preacher."

\*.\* For sale by all Booksellers. Sent by mail, post-paid, on receipt of price by the Publishers,

HOUGHTON, MIFFLIN AND COMPANY,

4 PARK STREET, BOSTON, 11 EAST SEVENTEENTH STREET, NEW YORK.

FIFTY YEARS BEFORE THE PUBLIC, upon their excellence alone have attained an **UNPURCHASED PRE-EMINENCE**, which establishes them as **unequaled in TONE, TOUCH, WORKMANSHIP, AND DURABILITY.**  
 Warerooms: 112 Fifth Avenue New York; 22 and 24 E. Baltimore Street, Baltimore; 817 Market Space, Washington, D.C.

**PIANOS**

**Wm. Knabe & Co.**

# F. M. HOLMES FURNITURE CO.

MANUFACTURERS OF  
**FIRST-CLASS**  
 Study, Office, and House  
**FURNITURE**



{ Holmes Roll-Top Desk.  
 { Best Desk ever made.

116 TREMONT STREET (Studio Building),

LEVI S. GOULD.

OF ALL KINDS.

BOSTON.



Holmes Reclining Chair,  
 Universally Popular.

FRANK A. PATCH.

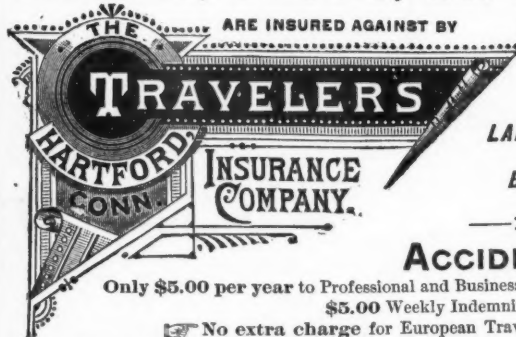
\$21 for Chair. \$5 for Book-Rest.

JAS. G. BATTERSON, Pres.

RODNEY DENNIS, Sec.

**BUY THE BEST.**  
 ACCIDENTS OF

**TRAVEL, SPORT, OR BUSINESS**



ARE INSURED AGAINST BY

**ORIGINAL ACCIDENT  
 COMPANY OF  
 AMERICA,**

**LARGEST in the World;**

ALSO,  
**BEST of Life Companies.**

— ISSUES —

**ACCIDENT POLICIES,**

Only \$5.00 per year to Professional and Business Men, for each \$1,000 with  
 \$5.00 Weekly Indemnity.

No extra charge for European Travel and Residence.

**FULL PRINCIPAL SUM**

Paid for loss of hands, feet, hand and foot, or  
 sight, by accident. ONE-THIRD same  
 for loss of single hand or foot.

**Paid Policy-Holders \$14,500,000.**

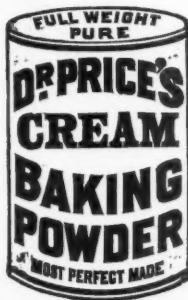
**Assets, \$9,584,000.**

ALSO, THE  
**BEST LIFE POLICY**

In the Market. Indefeasible, Non-Forfeitable,  
 World-Wide.

Pays **ALL CLAIMS** without discount, and im-  
 mediately upon receipt of satisfactory proofs.

**Surplus, \$1,909,000.**



Used by the United States Government. En-  
 dorsed by the heads of the Great Universities and  
 Public Food Analysts as the Strongest, Purest,  
 and most Healthful. Dr. Price's Cream Baking  
 Powder does not contain Ammonia, Lime, or  
 Alum. Dr. Price's Delicious Flavoring Extracts,  
 Vanilla, Lemon, Orange, Almond, Rose, etc., do  
 not contain Poisonous Oils or Chemicals.

**PRICE BAKING POWDER CO.**

New York. Chicago. St. Louis.

